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THE  
LONDON QUARTERLY REVIEW

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JANUARY 1910

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NEW LIGHT ON THE CHARACTER OF  
WESLEY

*The Journal of the Rev. John Wesley, A.M., Sometime Fellow of Lincoln College, Oxford.* Enlarged from original MSS., with Notes from unpublished Diaries, Annotations, Maps, and Illustrations. Edited by NEHEMIAH CURNOCK, assisted by Experts. Standard edition, Vol. I. (London: Robert Culley. 1909.)

ONE hundred and seventy years ago a slender 12mo of less than a hundred pages appeared from a Bristol press bearing the memorable title: *An Extract from the Rev. Mr. John Wesley's Journal, from his Embarking for Georgia to his Return to London.* The Methodist societies were then in their first infancy. The pamphlet was sold at 'the New School-House in the Horse-Fair (Bristol), and by the booksellers in town and country.' No reviewer dreamed as he handled this little duodecimo that he was watching the birth of an English classic, which was to build up its writer's reputation and be studied with growing interest by coming generations as the portrait of a new English apostle, and a mirror in which the greatest revival of religion ever known in England was represented to the world.

Wesley never did a more sagacious thing than when



he laid bare the secrets of his own life and the leadings of God's providence to the Methodist people and to all who were interested in the story. He went on publishing similar extracts for more than fifty years, till a few weeks before his death the twenty-first and last was given to the world with this note at the end: 'There are unavoidable chasms in this Journal owing to some parts being mislaid, and it is probable that many of the proper names of persons and places are not properly spelt, as the whole of the manuscript was so ill written as to be scarcely legible.'

Wesley included the Journal in his collected works which he began to republish in 1771. After his death successive editors turned their attention to the priceless record, and the fame of the Journal began to spread in literary and religious circles far beyond the borders of Methodism. Wesley thus came to be recognized on all hands as one of the noblest and most influential men who ever laboured for the moral and spiritual uplifting of England. Methodism is no longer allowed the exclusive right to its own founder. He stands for a conception of religion which blends holy living with daily happiness in a way that adapts his teaching to all 'classes and all times.' That was his claim when he boldly offered to the eighteenth century 'A religion worthy of God who gave it. . . . This religion we long to see established in the world, a religion of love, and joy, and peace, having its seat in the inmost soul, but ever showing itself by its fruits, continually springing forth, not only in all innocence (for love worketh no ill to his neighbour), but likewise in every kind of beneficence, spreading virtue and happiness all around it.'

Religion herself is debtor to one who thus recommended her to the world. Methodism now has more than thirty million adherents, but her influence can never be measured by statistics. One of Wesley's chief glories is that he provoked the Church of his birth and life-long affection to love and good works, whilst the fires he kindled also

warmed the altars of all other Christian communions. Methodist teaching has tempered harsher creeds; its home missionary zeal has stirred slumbering churches to mighty efforts for the uplifting of the degraded and ignorant in town and village. Nor has the work been confined to home missions. The great societies which began to spring up a hundred and twenty years ago were the fruit of the Evangelical Revival, and through them the grace and light of the gospel have been spread abroad among all nations.

These considerations show that John Wesley belongs to all the churches. It is a sin against Providence to brand Methodism with disloyalty to its founder and to hold over its head the warnings which he uttered against separation from the Church of England. No man was ever more careful to follow the leadings of Providence, and Wesley's followers claim that they have simply walked in his steps in seeking how they might best promote the spiritual work which he handed on to them.

In view of what Methodism is and is destined to be, it becomes more and more important to understand what manner of man Wesley was. No great religious leader has ever had to endure more searching criticism. Southey and Tyerman both pronounced judgement, and students of all churches and schools have weighed the evidence and reached their own conclusions as to the character and work of the Evangelist of England. Fortunately for his own reputation Wesley left abundant material for his biographers. On one thing all are agreed. No impartial student of the famous Journal can fail to discern in Wesley one of the most devoted and untiring workers of whom history contains any record. All his tastes and preferences tempted him to a life of studious quiet among his friends and his books. But at the call of duty he gave himself to the people, and to the end of his long life was the most untiring traveller, the most restless evangelist, the most alert captain of a never-ceasing campaign against sin and ignorance that modern times have known.

Wesley's portrait has thus framed itself before the eye of the world. It has long been known, however, that ampler material was available for the study of this outstanding personality. Some of this was written in full by his own hand, but the largest and most precious part was locked up in his private diaries. The earliest of these belongs to Mr. Stampe of Grimsby, one is the property of Bishop Hendrix of Kansas, United States, the last of the series is preserved at Headingley College. The larger number of these diaries are the property of Mr. Russell J. Colman of Norwich, whose father bought them from Mr. Gandy, the executor of the Rev. Henry Moore, one of the three friends to whom Wesley left all his MSS. The Rev. Nehemiah Curnock was allowed free access to these treasures, and used more than three thousand dry plates to secure photographs of every page and to take prints of other Wesley MSS. When Mr. Curnock had accomplished this feat his labours were only begun. Wesley used every art to keep his entries secret, and the necessity for that caution we well understand as we trace his history. Abbreviation, shorthand, and a cipher were his triple device, and the account which Mr. Curnock gives, though as clear as words and facsimiles can make it, almost drives an ordinary man to despair. It is impossible to speak too highly of the ingenuity and persevering labour lavished on the task. Mr. Curnock has been assisted by many experts, who have enriched this edition with notes of great value to students, and many unique facsimiles and illustrations are given in this worthy edition of Wesley's literary masterpiece. The result is notable. Up till now the story of Wesley's life at Oxford before the beginning of the Holy Club has been thin and unsubstantial in the biographies. Mr. Curnock throws a flood of light upon it. The new material comes from 'a small duodecimo volume, stoutly bound in half-vellum and much worn marble boards, antique in appearance, the paper poor in quality and yellow with age.' On the inner side of the cover Wesley has sketched his plan of study



for 1722. He was then eighteen. His first entries are translations and annotations from Horace, which show how he had profited by his studies at Charterhouse and Christ Church. When we reach April 1725 the interest becomes intense. In the review of that memorable year which Wesley inserted in his printed Journal to make the event of May 24, 1738, which transformed his life, 'the better understood,' he speaks of various things which happened when he was about twenty-one. One sentence stands out in the record: 'Meeting likewise with a religious friend, which I never had till now, I began to alter the whole form of my conversation, and to set in earnest upon a new life.' In his first diary Wesley notes that he went out of town (Oxford) on April 10, and four days later 'first saw ——' (see p. 14 standard edition). Mr. Curnock interprets the cryptic word as Varanese, the name by which Miss Betty Kirkham, daughter of the Rector of Stanton, was known in a correspondence which Wesley kept up with Mrs. Pendarves and some other friends. The identification is not quite complete, but we now see how intimate were Wesley's relations with these West of England ladies. The old fiction that he was of a harsh and narrow nature is thus finally discredited. Mr. Curnock's new material enables him to say that Wesley 'loved a family circle, loved to sit at the fireside with congenial company, reading aloud or discussing events of the day, books, points in moral philosophy, history, science, plays and poetry, and natural phenomena. Parlour games, such as at that time beguiled the long winter evenings in country rectories and college-rooms, he did not despise. In Worcestershire he occasionally danced with friends, and with his sisters almost on every available evening during his visits to Wroot and Epworth.' Mrs. Pendarves and her younger sister, Miss Anne Granville, Miss Betty Kirkham and her sisters Damaris and Mrs. Chapone, all regarded Wesley as a brother. When the young student told them that he loved them Miss Betty did not hesitate to reply that:

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'They were not behindhand with Wesley, and that she loved Wesley more than all mankind, except her God and king, and believed Mrs. Pendarves did so too.' The deepest subjects were discussed in this happy circle, and all treated each other as members of one family.

The graver side of Wesley's nature comes out in the series of resolutions which precede the diary. Mr. Curnock gives a facsimile reproduction of these rules, with a transliteration. They are drawn mainly from Jeremy Taylor, and a few lines will show how high was the standard which this young Oxonian set before him.

### A GENERAL RULE IN ALL ACTIONS OF LIFE

Whenever you are to do an action consider how God did or would do the like, and do you imitate His example.

### GENERAL RULES IN ALL ACTIONS OF TIME

1. Begin and end every day with God; and sleep not immoderately.
2. Be diligent in your calling.
3. Employ all spare hours in religion; as able.
4. All holidays [holy-days].
5. Avoid drunkards and busybodies.
6. Avoid curiosity, and all useless employments and knowledge.
7. Examine yourself every night.
8. Never on any account pass a day without setting aside at least an hour for devotion.
9. Avoid all manner of passion.

Every Saturday night Wesley reserved some time for self-examination. After the Christmas holidays of 1725, which he spent with the Tookers and Kirkhams at the rectories of Buckland and Stanton, he entered in his diary:

5. Read Juvenal again: breakfast with Mr. Lehman, talk of Lincoln [this last, with characteristic caution, is in cipher, for he was not yet elected a Fellow of Lincoln].
- Aft.* Drank tea with Gwynn: read the Corpus verses and Vertôt.

Then he draws a line, and with minute care writes the following spiritual exercise :

ENQUIRE :

Have I loved women or company more than God?

RESOLVE : Never to let sleep or company hinder me from going to prayers.

Have I taken God's name in vain?

RESOLVE : Never to mention it but in religion.

Irreverent behaviour at Church?

RESOLVE : Never to laugh or talk idly there.

Indevotion?

Prayer and humility.

Pride?

Consider death, the Scriptures.

Idleness?

Six hours every day.

Intemperate sleep?

At five.

Unclean thoughts?

God's omnipresence.

*Jan. 29, 1726.*

Lying.

*Sept. 20.* RESOLVED to reflect twice a day.

*Oct. 24.* Once a day to read over the last week's resolutions.

*Dec. 1.* To fast once a month.

*Reviewed Jan. 31, 1726.*

Wesley was ordained deacon by Dr. Potter in Christ Church Cathedral on September 19, 1725. The entries from his diary help us to see how he spent the days before and after this event :

*Sept. 17, 1725.*

*Friday.* Breakfast with M<sup>r</sup> Sherman [his tutor] (of passive obedience) vindicated St<sup>l</sup> : p. i. κ. ε. p : c. T. F.<sup>1</sup>

*Aft.* Read *The Gentleman's Library*, subscribed the Articles, read D<sup>r</sup> Bennet. p. i. κ. ε. Sat at the Coffee House. Idle talk.

<sup>1</sup> 'κ. ε.' means *Κόριε ἐλέησον* and 'κ. β.' *Κόριε βοήθει*; 'p. i.' may mean 'prayer,' 'intention'; 'c. T. F.' (cursive capitals) may be a cryptic formula of thanksgiving.



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- Sat.* Read M<sup>r</sup> Russill's sermon, D<sup>r</sup> Bennet : p. i. κ. ε. R said [? Read] Bishop Bull's *Companion*. p. c. T. F.
- Aft. Saturday.* inde : Boasting, greedy of praise, intemperate sleep, detraction, lying : κ. ε. p. i. κ. ε. p. c. : T. F : heat in arguing : p. c. T. F.
- (*Sun.*) *Morn.* Was ordained Deacon by the Bishop of Oxford. κ. ε. β. : p. c. T. F.
- Aft.* Walked in Trinity Gardens : collected D<sup>r</sup> Bennet : heard M<sup>r</sup> Bear on the Holy Ghost teaching the Apostles all truth : collected Bennet : p. c. T. F. Sat at Burman's : read Bishop Burnet *of his own times* : disputed warmly on a trifle. κ. ε. p. c. T. F. Sept. 19.
- (*Mon.*) *Morn.* Was treated by Ditcher at the Coffee House and Tennis Court : p. c. T. F. Collected Bennet. Writ out the *Duke's Funeral* for M<sup>r</sup> Burcomb ; talked of marriage with Griffiths (son of the Vicar of Broadway) : walked round the meadow. Resolved to Review always twice a day.
- Aft.* Walked an hour : writ to my father. p. i. κ. ε. : walked from five to six : went to Tatham's : sat at the Coffee House : p. c. T. F.

Wesley's first sermon was delivered at South Leigh, three miles from Witney, soon after his ordination. He seems to have preached thirty-four times during the year and to have written from fifteen to twenty sermons. Here are some particulars as to those early services :

- 'Oct. 10.' Having an appointment to preach at Shipton, some miles from Oxford, he hired a horse, for which he would pay, as we learn from the accounts, about 3s. 6d. The appointment evidently included an invitation to spend the week-end with friends, probably at the rectory. Therefore on the Saturday afternoon he 'rid to Shipton,' and on the Sunday 'preached twice, read prayers three times, buried a corpse, talked of good examples, of publishing injuries done to ourselves, and of the natural constitution of the body, &c.'
- 'Oct. 24.' He again rode to Shipton on the Saturday afternoon, 'preached, read prayers, baptized a child, and married a couple' on the Sunday morning ; in the afternoon preached again and 'read prayers twice.'

Riding home on the Monday morning, he spent the afternoon with Burman and in walking to the Castle. The next day he went to Broadway, halting at Evesham, Stanton, and Buckland. He returned home on the Saturday, and spent the Sunday in reading Norris, talking with Mr. Pindar (son of his father's near neighbour) about church discipline, walking, talking of 'loving creatures,' and ended the day 'at Jesson's' rooms.

After one of his sermons he talked with Mrs. Pendarves and the Kirkham household who had been in his congregation

Of the nature of a Sacrament. Much harm is done by exaggerating the venerableness of it. Proposing it as an object of fear rather than love deters multitudes from receiving it. [Talked] of the fulfilling of the prophecies touching the Messiah, particularly that given to Ahab [? Ahaz]—'He shall be called a Nazarene.'

One tragic event of these days, which greatly affected Wesley, is now first seen. In the *Methodist Magazine* for 1797 (p. 422) a sermon is inserted with this heading:

An Original Sermon of Mr. Wesley's

It gives us satisfaction that we are able to present our readers with another Sermon of Mr. Wesley's. This was preached at Epworth, Jan. 11, 1726 (1727), at the funeral of John Griffith, a hopeful young man, son of one of his parishioners.

There is little biographical material in the Sermon. 'What he was, I am both unable to paint in suitable colours, and unwilling to attempt it.' Wesley contents himself with saying, 'That he was to his parents, an affectionate, dutiful son; to his acquaintance, an ingenuous, cheerful, good-natured companion; and to me, a well-tryed, sincere friend.' Mr. Curnock has been able to throw new light on that sermon, which makes it one of the most interesting survivals of Wesley's early ministry.

On January 10, 1727, Robin Griffiths, son of the Vicar of Broadway, died suddenly. He had been an intimate

friend of Wesley, who, as we see from the diary for September 1725, walked with him round Christ Church meadow, on September 20, 1725, the day after Wesley's ordination, and 'talked of marriage.' This was probably the friend about whom Wesley wrote to his mother in January 1727. They had stolen out of company together at eight in the evening to the funeral of a young lady whom they both knew. As they paced an aisle of St. Mary's Church Wesley says: 'I asked him if he really thought himself my friend, and, if he did, why he would not do me all the good he could. He began to protest; in which I cut him short, by desiring him to oblige me in an instance, which he could not deny to be in his own power: to let me have the pleasure of making him a whole Christian, to which I knew that he was at least half persuaded already; that he could not do me a greater kindness, as both of us would be fully convinced when we came to follow that young woman. He turned exceedingly serious, and kept something of that disposition ever since. Yesterday was a fortnight he died of a consumption. I saw him three days before he died; and, on the Sunday following, did him the last good office I could here, by preaching his funeral sermon, which was his desire when living.'

After Mr. Griffiths' death a message was sent to tell Wesley, who was staying with the Tookers at Buckland Rectory. He rode over to the vicarage at Broadway, and wrote: 'Mr. and Mrs. Griffiths bear it nobly, with regular, solemn sadness. Talked of him and his death. Proffered to preach for him. Returned, and in the afternoon begun a sermon—2 Sam. xii. 23.' This is the sermon printed in the *Magazine*, though its occasion is inaccurately described.

Mr. Curnock has been able to throw much welcome light on Wesley's life as a country clergyman, between April and October 1726, when he was his father's curate in Lincolnshire. He had been elected Fellow of Lincoln on March 17, 1726, and was allowed to go and help

Samuel Wesley till his new college needed his services. He worked in the old garden at Wroot, made arbours, one of the seats in which probably remains in part to this day; gathered roses and elder-flowers for his sisters, cut stakes, shot plovers in the fenland that then lay between the two parishes, wrote sermons for himself and his father, drank tea here and there, swam on summer mornings in the fen river, and went to every village fair within reach; transcribed letters to or from Varanese, 'Na.,' Aspasia, and his brothers; explored a mound covered by a prehistoric gravestone; as one to whom hard reading had become easy, he pursued his classical and theological studies, read and collected Spenser's *Faerie Queene*, indulged in *The Spectator*, in plays and other light literature; discussed points of doctrine or moral philosophy with his learned mother, carefully noting her opinions in his diary; laboriously copied out *Dissertations on Job* for his father; read to his sisters as they sat working in the arbour, stood godfather to sister Nancy's baby, discoursed to Miss Kitty Hargraves, read Spenser to her, and was not unappreciative of her gentle friendship as was his father (not his mother); paid frequent visits to his mother's great friend, Mr. Hoole, at Haxey Rectory; preached severely to the people of Epworth, not sparing their sins, especially their gossip and scandal, visited their sick, and buried their dead. Mindful of the voice that called him to the devout life, he 'writ' his diary, and gave himself to prayer and self-examination. He lived as one who was only, as yet, within sight of the frontier of the kingdom of heaven.

The following entries help us to follow his daily round of duty and his homely pleasures:

*Sat.* Writ sermon for my father.

*Aft.* Writ sermon: read Cheyne's *Philosophical Principles*.  
Levity slays: Intemperate sleep.

*Sunday, May 1 (1726).*

Preached and read prayers and at Lolin (or Robin) Jaques': 1726.

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- Mon. Writ to Na: to Mr. Burton: sat at my sister [Nancy] Lambert's.
- Tues. At Epworth: at my brother's: drank tea with Mr. Pennington: called at Mr. Bernard's, Mr. Harper's, Sarah Clark and H. Halt i = Satis.
- Wed. 4. Writ sermon. Afternoon, heard [sic] Richard 3. Read *Half-pay Officers*. Walked or talked.
- Thur. 5. Writ sermon: afternoon, writ sermon; ended it: bathed.
- Fri. 6. Three acts of the *Royal Convert*: afternoon, ended it: with Mr. Thompson in the river. *Satis sufficit* [and elsewhere].
- Sat. Miss Kitty Hargrave came.
- Mon. Preached at Epworth: read prayers.
- Tues. 10. At Haxey: read Rowe's second volume.
- Wed. 11. At Bawtry.
- Sun. 15. Rode to Haxey: preached: at Mr. Hoole's: with Mrs. Barnard and her daughters: drank tea: supped: came home at eight with my mother.
- Mon. 16. Cut stakes: made two benches in the arbour: my sister Nancy's birthday.

RESOLUTION:

Despise nobody's advice.

Walked.

- Tues. 17. Writ to F. Hammond: read four acts of *The Orphan*: walked.
- Wed. 18. Walked: writ sermon: ended *The Orphan*: and walked.
- Thur. Writ sermon: read prayers: went possessioning: walked.
- Fri. 20. Writ sermon: writ for my father: at my sister Nancy's.
- Sat. 21. Writ sermon: learnt Alexis: read *Spectator*.
- Sun. 22. Preached: writ for my father.
- Mon. Wrote sermon: learnt a tune: read *Spectator*.

The diaries also give a new estimate of Wesley's intellectual curiosity. It meant a great deal in the work of the Evangelical Revival that he was a man of catholic tastes and a true lover of books. Long afterwards he deliberately expressed his judgement that the work which he had done would die out in a single generation if the Methodists

were not a reading people. He left them no excuse, for he became one of the pioneers of cheap literature and provided them with the best books at the lowest price. His diaries help us to understand how he prepared himself all unconsciously for this work :

In the monthly reviews, first after Religion, rank serious studies. In these, Latin and Greek classics, or Hebrew, take precedence. French or English literature follows. Theology, Church history, and works of devotion are included under the head of Religion. In the six months following his ordination he read Drake and Le Clerc's *Physics*, Burnet of the Reformation, Dennis against Pope, Salmon's *Review*, Welstead's *Poems*, Lee against Locke, Hickes of Schism, The Great Atlas, Dr. Halley of Magnetism and Gravity, Ditton of Matter's Thinking, and the *Souls of Brutes*, Watts, Keil's *Principia*, Cowley, Locke, Norris, Heautontimorumenos, Cheyne of Fevers, Esar in Hebrew, Horace's *Odes*, Horace's *Epodes* and *Satires*, *Life of Whiteways*, Horace de Arte Poetica and *Epistles*, St. Matthew, part of the 15th chapter of *Proverbs* (which he translated into Latin verse), Virgil's *Georgics*, St. Mark, St. Luke, the *Aeneid*, *Life of Plutarch*, *Epictetus*, the *Acts*, the *Iliad*, *Romans*, *Xenophon*, *Colossians* and *Thessalonians*, *Proverbs* and *Ecclesiastes*, *Cornelius Nepos*, Jackson, Cowley and Watts, *On the Case of Subscribing*, Prior and Berkeley, *Satires of Juvenal*, Vertôt's *Revolutions of Rome*, Syngé on Toleration, Clarendon, Milton, Rapin on Eloquence, *Ephesians*, and twelve *Odes of Anacreon*. All these books, with a remarkable admixture of Plays, &c., were read, and many of them re-read and collected, in the interval between his ordination (September 1725) and his election to the Fellowship of Lincoln (March 17, 1726)—a fair list of books read in the course of six months by a young student of delicate physique who suffers a martyrdom from chronic bilious catarrh, and is only able to preserve a tolerable measure of health by strict abstemiousness and daily exercise in walking, riding, rowing, or tennis.

We now pass to a more familiar part of Wesley's life.



The printed Journal begins on Tuesday, October 14, 1735, when John and Charles Wesley, with Benjamin Ingham and Charles Delamotte, took boat for Gravesend in order to embark for Georgia. Many little touches added to the new edition give richer colour to the well-known picture. Here is one: 'My brother and I had a cabin allotted us in the forecastle, which had been designed for Mr. Hall, but he had married a wife [Wesley's sister Martha, afterwards the intimate friend of Dr. Johnson], and could not come. Mr. Ingham and Delamotte had the next; we chose to be here for privacy, there being a partition between the forecastle and the rest of the ship.'

The diary shows how Wesley spent each hour of his first Sunday on board, and from one entry you learn all. Leisure and he had indeed taken leave of each other.

*Sunday 19.*

4. Dressed; prayed, Scripture. 6. Deacon. 7. Kempis. 8. Xavier; talked. 10. Read prayers, preached extempore. 11. Eucharist, three communicants. 12. Xavier. 1. Dined, devotion, prayer. 2. Read with Tackner. 3. Read prayers, expounded. 4. Sat in with Hermsdorf. 5. Talked; conversed with Mrs. Tackner. 6½. prayed, conversed. 6½. sung. 7½. conversed with Oglethorpe. 8. Sung with Germans, ¾, with Oglethorpe [lit. 'sat in,' i. e. conversed with him in private; not talked casually, but seriously and with a purpose]; prayer 9.40.

One whole day has been rescued from oblivion through the fuller manuscript Journal. The vessel was in Cowes Road, where H.M. Sloop *Hawk* joined it, on November 19, 1735:

*Wed. 19.* The man-of-war came, and the wind turned against us. Between twelve and one at night, a gentleman who was disgusted at our occasioning (as he supposed) his maid to be set on shore, who was a known drunkard, and suspected of theft and unchastity, waked us by dancing over our heads, but he begged our pardon the next day, and seemed convinced we had done him no wrong.

Various new entries explain the behaviour of Mrs. Hawkins and Mrs. Welch, who embittered the life of the Wesleys in Frederica. Mrs. Hawkins is described as a 'gay young woman,' the wife of a surgeon who was going to Georgia. She seemed much impressed by Wesley's faithful words on religion, and told him that her mother died when she was about ten. 'Some of her last words were: "Child, fear God; and though you lose me, you shall never want a friend." I have now found a friend,' she added, 'when I most wanted and least expected one.'

When Charles Wesley sailed for England from Charlestown in August 1736, John Wesley went to Frederica, where he says: 'From that time I had less and less prospect of doing good at Frederica; many there being extremely zealous, and indefatigably diligent to prevent it; and few of the rest daring to show themselves of another mind for fear of their displeasure.' Here is a fortnight's gap which Mr. Curnock has been able to fill from a fragment of a missing Journal in the Colman collection. It seems that Wesley called upon Mrs. Hawkins and spoke of the ill-treatment he had received from her husband. He artlessly revealed the fact that two Greek names in a paper written by Charles, which had made 'all the women of the town uneasy and affronted,' were the names of herself and Mrs. Welch.

She started up, said I was 'a villain, a scoundrel, a pitiful rascal,' with several other titles of the same kind. In the midst of her speaking Mr. Hawkins came in. She told him, I said, 'that dog my brother meant her by those d——d words': upon which he immediately joined her, bestowed much of the same sort of eloquence both upon him and me; only intermixed with more oaths and imprecations. I was much grieved, and indeed could not refrain from tears. I know not whether they interpreted this as fear; but they rose in their language, and told me they would uncase [unfrock] us both. I replied, 'The sooner the better, and that I would go to Mr. Oglethorpe just now.' I did so, and gave him a plain relation of what had occurred. After prayers, they came

too; but were so warm and used such language in the very relating their case, that Mr. Oglethorpe was obliged to check them more than once. After a long hearing Mr. Oglethorpe said, (1) 'That my brother had been guilty of an indiscretion in writing that paper; (2) That this was not imputable to me, who was no way accountable for what he said, and that therefore (3) They had done very ill in abusing me, in a manner no way justifiable or excusable. With this reprimand he dismissed them.'

The lengths to which this woman was prepared to go are seen by another new passage.

On Sunday, the 22nd, Mrs. Hawkins sent a note by her maid, saying that she wished to see Wesley on a matter of importance. He felt that he must not refuse, but he told the maid: 'Be sure, stay you within.' The precaution was only too necessary.

When I came in, she said, 'Sir, sit down.' I sat down on the bedside. She stood close to me, with her hands behind her, and said, 'Sir, you have wronged me, and I will shoot you through the head this moment with a brace of balls.' I caught hold of the hand with which she presented the pistol, and at the same time of her other hand, in which she had a pair of scissors. On which she threw herself upon me, and forced me down upon the bed, crying out all the while, 'Villain, dog, let go my hands,' and swearing bitterly, with many imprecations both on herself and me, that she would either have my hair or my heart's blood. I was very unwilling, either to cry out, which must publish to all the world what, for her sake, I desired should be more private: or to attempt rising by force, which could not have been done without hurting her. Just then the maid came in, whom she ordered to reach a knife, swearing she would be the death of her, if she did not. The woman stood trembling, not knowing what to do. Her two boys [servants] came in next, whom she bid to hold my hands, and I desired to take hold of their mistress. But they did not dare to do either. Then came in Mr. Davison the constable, and Mr. Reed, who, on my desire, were going to take her by the arms, when Mr. Hawkins came in, asked what

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that scoundrel did in his house, and commanded them, at their peril, not to touch his wife. Upon this encouragement she struggled again to get her hands loose; but not being able, seized on my cassock with her teeth and tore both the sleeves of it to pieces, and then fixed upon my arm, four men (for Mr. Robinson and Ward were now come) standing by, and not daring to hinder her. I then spoke to Mr. Hawkins, who seeing the company increase, took her round the waist, and lifted her up. I went to Mr. Oglethorpe and gave him a simple narration of what had happened. He sent for them both, and for Mr. Horton. She defended all, saying he had not done her justice for the wrong she had received, and therefore she had done herself justice. After a long hearing, her husband and she, promising better behaviour for the future, were dismissed.

The interest of the new matter becomes acute when we reach the account of Wesley's relations to Miss Hopkey. She was the niece of Mr. Causton, the storekeeper and chief magistrate of Savannah. She had gone away to Frederica to escape from a disreputable lover who was in prison, and had threatened to murder her and any lover whom she preferred to himself.

John Wesley urged Charles on March 22: 'Watch over her; help her as much as possible. Write to me how I ought to write to her.' Wesley met her at Frederica in August, where he read his Journal to her and had much conversation and prayer with her and other friends. When he returned in October he found a great change in the young lady. The additions now made to the Journal help us to understand the storm in Wesley's breast. He writes on Saturday, the day of his arrival:

Even poor Miss Sophy was scarce a shadow of what she was when I left her. Harmless company had stole away all her strength. Most of her good resolutions were vanished away; and to complete her destruction she was resolved to return to England. I reasoned with her much, but with no success; she could not see that she was at all changed, and continued fixed in her resolution of leaving America with the first ship that sailed. I

dropped the argument for the present, finding the veil was upon her heart. I begged of her to pray earnestly to God to direct her to what was best. I then read to her some of the most affecting parts of the *Serious Call*, and of *Ephrem Syrus*. I was at first a little surprised and discouraged; but I soon re-collected my spirits, and remembered my calling, and the word which cannot fail: 'Greater is He that is in you than he that is in the world.'

The following Tuesday, when he pressed her on the head of friendship to remain in Georgia, 'she burst into tears and said: "Now my resolution begins to stagger," as it did more and more every day.' At the end of the week Mr. Oglethorpe returned from the South, and on account of certain secret slanderers was very cool in his bearing with Wesley, who said to Miss Hopkey: 'Now Miss Sophy, you may go to England, for I can assist you no longer. My interest is gone.' She answered: 'No, now I will not stir a foot.' 'If Mr. Oglethorpe,' I said, 'advised you to go, he may be displeased.' She replied: 'Let him be pleased or displeased. I care not,' and then, turning to me with the utmost earnestness, she said: 'Sir, you encouraged me in my greatest trials. Be not discouraged in your own. Fear nothing. If Mr. Oglethorpe will not, God will help you.'

Mr. Oglethorpe wished her to return to Savannah, but when Wesley reported this 'she fell into a great passion of tears, and said she could not bear the thoughts of it. I talked with her near an hour, told her Mr. Causton's engagement to make good whatever I should promise her, so that she had only to make her own terms; and I left her a little more composed.'

The question was how she should return. Wesley says:

I asked Mr. Oglethorpe, 'in what boat she should go?' He said, 'She can go in none but yours, and indeed there is none so proper.' I saw the danger to myself, but yet had a good hope I should be delivered out of it, (1) Because it was not my choice which brought me into it;

(2) Because I still felt in myself the same desire and design to live a single life; and (3) Because I was persuaded should my desire and design be changed, yet her resolution to live single would continue.

The story of this remarkable journey is now for the first time given to the world. The first night was spent on an uninhabited island, where a sail was spread on four stakes to keep off the night dews. 'Under this on one side were Miss Sophy, myself, and one of our boys who came with me from Savannah; on the other our boat's crew.' The girl of eighteen bore all the hardships of the journey without a murmur. When Wesley asked her next morning, as they crossed Doboy Sound with a high wind and rough sea: 'Miss Sophy, are you not afraid to die?' She answered calmly: 'No, I don't desire to live any longer. Oh, that God would let me go now! Then I should be at rest. In the world I expect nothing but misery.' Wesley watched her behaviour closely. He says: 'Nothing was ever improper or ill-timed. All she said and did was equally tinged with seriousness and sweetness. She was often in pain, which she could not hide; but it never betrayed her into impatience. She gave herself up to God, owning she suffered far less than she deserved.'

One night, as the fire by which the company slept was burning brightly, Wesley saw that Miss Sophy was wide awake, and asked: 'How far are you engaged to Mr. Mellichamp?' She answered: 'I have promised him either to marry him, or to marry no one at all.' Wesley was moved to reply: 'Miss Sophy, I should think myself happy if I was to spend my life with you.' She burst out into tears, and said: 'I am every way unhappy. I won't have Tommy, for he is a bad man. And I can have no one else.' She added: 'Sir, you don't know the danger you are in. I beg you would speak no more on this head.' And after a while: 'When others have spoken to me on the subject, I felt an aversion to them. But I don't feel any to you. We may converse on other subjects as freely



as ever.' 'Both my judgement and will acquiesced in what she said, and we ended our conversation with a psalm.'

Wesley was always susceptible to female influence, far more susceptible than his brother Charles, though he has been erroneously regarded as of a colder nature. 'Everything was weak in him,' says Miss Wedgwood, 'except his desire of saving souls.' Her estimate of the two brothers is thus expressed. 'Of a richer and a softer nature than his brother, we find in him [Charles] many of those elements of a complete humanity, the absence of which makes the study of the stronger mind, like a journey through barren mountains, impressive, but monotonous. All the relations of life were with him much deeper and closer, kinship was warmer, friendship more enduring.' That verdict will not stand the test of the new documents.

Wesley writes a wonderful description of Miss Hopkey; always neat, yet always plain, 'patient of labour, of cold, heat, wet, of badness of food or of want.' Her disregard for balls, dancing, and visiting, pleased her zealous clergyman, and he considered that her understanding, though uncultivated, was deep and strong. She was rich in meekness, humility, kindness. 'Such was the woman,' says Wesley, 'according to my closest observation, of whom I now began to be much afraid. My desire and design was still to live single: how long it would continue I knew not.' She came to Wesley's house, where he taught her French and read to her select parts of *Ephrem Syrus* and other works. He says: 'This I began with a single eye. But it was not long before I found it a task too hard for me, to preserve the same intention with which I began, in such intimacy of conversation as ours was.'

In December Miss Hopkey was thrown into close contact with Mr. Williamson, whom she married on March 12. Wesley had first met her a year before. There is no doubt he had a fair escape; but the whole story brings out his artless simplicity and puts an end to any suspicion of 'cold self-sufficiency.' The girl was in difficult cir-

cumstances, with a worthless lover threatening her life. No doubt she would have accepted Mr. Wesley, but his hesitation left the way clear for a man who was much more suitable for her both in age and position.

Wesley returned from Georgia, as we know, in deep discouragement, writing bitter things of himself and even venturing to suggest that he was not converted to God. As we read his Journal in its fuller form we cannot be blind to his need of light that might lead to evangelical faith and bring in a new standard of Christian living; but we see the man already in his true stature absolutely devoted to God, living for the highest interest of others. His mistakes and foibles endear him to us. He is more human than ever, and as we watch the scene in Aldersgate Street, with which the first volume of the standard edition of the Journal closes, we feel that Divine Providence had found its human instrument and wrought that transformation in his nature which was to be repeated in the hearts and lives of the great multitude who were to be led to God by his apostolic ministry.

JOHN TELFORD.

## CONVERSATIONS WITH MR. SWINBURNE

Had some old Pagan slept a thousand years,  
 To wake to-day, and stretching to the stars  
 Gaunt arms of longing, called on Venus, Mars,  
 Juno and Jove, Apollo and his peers;  
 And heard, for answer, echoing from the spheres,  
 'Thy gods are gone: the gods of old are dead.  
 It is by Christ thou shalt be comforted,  
 The pitying God who wipes away all tears.'

Such answer had there come, deaf ears in scorn  
 Had turned the Pagan; and deaf ears turn we  
 To other voices, on this April morn,  
 Since he who sang the sunrise and the sea  
 Shall sing no more. Deaf are we and forlorn,  
 The gods are dead, and dead is Poetry.

C. K.

April 10, 1909.

## I

MR. SWINBURNE was furious.  
 I had lunched with him and Mr. Watts-Dunton at 'The Pines'; and, after I had smoked a cigarette with the latter, the author of *Atalanta in Calydon* invited me up-stairs to his sanctum, that he might show me the latest acquisition to his library—a big parchment-bound book tied with ribbons, the Kelmscott reprint of one of Caxton's works. He waxed enthusiastic, I remember, over the Rape of Danae. Then he took up some proofs of an article on John Day, which he was contributing to the *Nineteenth Century*, that he might read some passages from it. To verify a quotation he walked to his shelves in search of a book, talking volubly meanwhile and turning, as was his custom, to look directly at the person whom he was addressing. Unlike Mr. Watts-Dunton, whose library is a witness to the catholicity of the owner's

interests and of his tastes, Mr. Swinburne's library was comparatively small and select, for he was as exclusive in regard to the books he admitted to his shelves, as he was in regard to the men and women he admitted to his friendship. Knowing exactly, I suppose, where the required volume was to be found, his hand went as confidently towards it—even though his face was turned away from it and towards me—as the fingers of a musician go towards the keys of a piano at which he does not look. For once Mr. Swinburne's instincts played him false. Taking down the book without glancing at it, and still pouring out a torrent of words, he opened it, his eyes still on my face and shaking the forefinger of his right hand at me, said: 'Here it is! Listen!' and dropped his eyes upon the page.

To my astonishment his face suddenly crimsoned, the eyes that might once have been bright blue but were now faded, and in fading seemed to have caught and retained something of the colour of the great seas and of the grassy fields upon which they have so often and so lovingly lingered, glowed with green fire like that we see in the eyes of an angry cat, and he flung the book away from him in a tornado of wrath. He had taken down the wrong volume, an anthology, and had opened at a page on which was printed a poem by the particular writer who, like the wearer of a red coat intruding thoughtlessly upon the domain of an angry bull, happened at that particular moment to be the subject of a poet's capricious wrath—for on occasion I have heard Mr. Swinburne speak with kindly if contemptuous toleration of a writer whose damnation in this world and the next he seemed at another time ardently to desire.

'Of all my imitators,' he shrilled, literally quivering with the tempestuousness of his passion, 'this fellow (mentioning a poet whose name I suppress) is the most intolerable. I claim—and you, I know, will admit the justice of the claim—that perhaps the most distinctive characteristic of my work in poetry is that I have taken old and hackneyed metres, and have tried to transform

them from a mere jingle and a mere jig-jig into music. This pestilent ape has vulgarized what I have done, by servile imitations of my manner and of my methods; but what *I* had transformed into music, *he* has transformed back into the vilest and most jiggling of jingles!

When a poet of Mr. Swinburne's eminence thus turns the searchlight of criticism in upon himself and seeks to lay bare in a few pregnant sentences what he considers the secret of his art and of his success, one must necessarily be interested and even fascinated. On this occasion, however, I was more concerned about the singular state of nervous excitability into which my host had worked himself, than curious to draw him out by further discussion.

Mr. Barrie says somewhere that 'Temper is a weapon which we handle by the blade,' a tragic instance of the truth of which I had in mind at that moment. A certain distinguished writer, now dead, who, like Mr. Swinburne, was a good hater, and scarcely less excitable than he, had made, or imagined that he had made (the vagaries of the artistic temperament are many), a deadly enemy of a fellow craftsman and critic. Every adverse review of his work or unfriendly reference to himself which appeared in the public press, he insisted on attributing, directly or indirectly, to the malignity of this supposed enemy. A not ungenerous man at heart, in spite of—possibly because of—his blaze of a temper and quickness to take offence, the distinguished writer in question had shown much interest in a struggling young author of his own nationality, and had not only assisted him financially, but had been at great pains to find a publisher for the lad's first book, and had importuned his friends on the press to review the work favourably and at length. The first notice to appear was adverse in the extreme, and the distinguished writer instantly declared that he saw in it the hand of his enemy, who had sought to stab at him by damning the work of a young fellow known to be his friend and protégé.

Flinging the paper containing the review upon the ground, he stamped upon it and about the room, working himself finally into so furious a passion that it brought on a seizure from which he never entirely recovered, and that practically ended his career.

'Temper is a weapon which we handle by the blade.'

This story I had then only recently heard, and had good reason for believing. Seeing my host literally trembling and quivering in every limb with the intensity of the excitement and of the anger into which he had worked himself, my one anxiety was to distract the attention of this representative of the proverbially irritable race of geniuses from the disturbing subject and to soothe him back to his normal calm. Unfortunately for me, his deafness made my task difficult; but I chanced to hit upon a subject in which he was keenly interested, and, little by little, he quieted down, until I could see that he had talked himself out and was ready for the afternoon nap in which it was his custom to indulge.

Remembering that incident and others like it within my knowledge, I ask myself how it is possible to judge men and women of genius—men and women to whose great brains the live blood rushes at a thought or at a word; whose passions are like a laid fuse, ready to take fire and to explode the mine at a touch—by the same standard which we apply to the cold-blooded, sluggish-brained, lethargic and, perhaps, more fortunate mortals to whom impulse is unknown, upon whom passion has no sway, and who rarely commit themselves to any expression or to any action, noble or mean, wise or indiscreet, without first of all carefully weighing the results and counting up the costs.

'It is apparently too often a congenial task,' says George Eliot in her *Essay on Heine*, 'to write severe words about the transgressions of men of genius, especially when the censor has the advantage of being himself a man of no genius, so that those transgressions seem to him quite gratuitous; he forsooth never lacerated any one by



his wit or gave irresistible piquancy to a coarse allusion, and his indignation is not mitigated by any knowledge of the temptation that lies in transcendent power.'

## II

Of all controversialists (and he dearly loved a verbal encounter) to whom I have ever listened, Mr. Swinburne was incomparably the most crushing. He fought with scrupulous and knightly fairness, never stooping to take a mean advantage of an adversary, and listening patiently, punctiliously even, while the other side was making its points. But when his turn came he carried everything before him. Vesuvius in eruption could not more effectually overwhelm or consume the rubble around its crater, than Mr. Swinburne could scarify or sweep away by a lava-torrent of burning words the most weighty arguments of his opponents.

So, too, with his conversation. When he was moved by his subject, when he talked in dead earnest, he did nothing else. He forgot everything. In the middle or even at the beginning of a meal, he would lay down knife and fork and turn to face his listener, quite oblivious or indifferent to the fact that his dinner or lunch was spoiling.

On one occasion I happened, half-way through lunch, to mention that I had, in my pocket, a copy of Christina Rossetti's latest poem, written in memory of the Duke of Clarence, and entitled 'The Death of a First-born.'

Down went knife and fork as he half rose from his chair to stretch a hand across the table for the MS. 'She is as a god to mortals, when compared to most other living women poets,' he exclaimed in a burst of Swinburnian hyperbole.

Then, in his thin, high-pitched but exquisitely modulated and musical voice, he half read, half chanted two verses of the poem in question:

One young life lost, two happy young lives blighted  
With earthward eyes we see:  
With eyes uplifted, keener, farther-sighted,  
We look, O Lord, to Thee.

Grief hears a funeral knell: Hope hears the ringing  
Of birthday bells on high;  
Faith, Hope, and Love make answer with soft singing,  
Half carol and half cry.

Then he stopped abruptly.

'I won't read the third and last verse,' he said. 'One glance at it is sufficient to show that it is unequal, and that the poem would be stronger and finer by its omission. But for the happy folk who are able to think as she thinks, who believe as she believes on religious matters, the poem is of its kind, perfect. Let me read that second verse again,' and with glowing eyes, with hand marking time to the music, he read once more:

Grief hears a funeral knell: Hope hears the ringing  
Of birthday bells on high;  
Faith, Hope, and Love make answer with soft singing,  
Half carol and half cry.

The last line, 'Half carol and half cry,' he repeated three times, lowering his voice with each repetition until at last it was little more than a whisper, and so died away like the undistinguishable ceasing of far-off music.

Laying the manuscript reverently beside him he sat perfectly still for a space and with brooding, beautiful eyes. Then rising without a word he stole silently, softly, almost ghost-like, and with short, swift steps, out of the room.

### III

Though it was my privilege to count among my friends several personal friends of Mr. Swinburne—notably Mr. Theodore Watts-Dunton, the late Philip Bourke Marston, the blind poet, and the dearest and closest of all my friends, the late Mrs. Louise Chandler Moulton, it was not until the first week of 1892 that I met him personally.

I was invited to lunch at 'The Pines,' and the first thing which struck me as I entered the dining-room and took the extended hand, which was soft and limp, and had no sturdiness in the grasp, was the singular charm

and even courtliness of his bearing. Unmistakably an aristocrat, and with all the ease and polish which one associates with high breeding, there was, even in the cordiality with which he rose and came forward to welcome me, a suspicion of the shy nervousness of the introspective man and the recluse on first facing a stranger. It had passed in a few minutes, and I saw no trace of it at any of our subsequent meetings, but to the last his courtliness remained. I have seen him angry, I have heard him furiously dissent from, and even denounce, the views put forward by others, but never once was what, for want of a better word, I must call his personal deference to those others relaxed. With him the proverbial familiarity which is said to breed contempt only bred more consistent and insistent courtesy. To no one would he defer quite so graciously and readily, to no one was he so scrupulously courtly in his bearing, as to those who constituted the household in which he lived. On the occasion of this first meeting with him he talked with extraordinary animation, sitting up erectly in his chair and moving his body or limbs stiffly and jerkily. He had not long returned from his forenoon walk, and, if I may be pardoned so far-fetched a comparison, he was like a newly opened bottle of champagne, bubbling and brimming over with the buoyant, beady, joyous and joy-giving wine of morning. Mr. Watts-Dunton, always generously ready to interest himself, and to endeavour to interest others, in the work of a young writer of ability, was anxious to talk about my friend Mr. Richard Le Gallienne. He might as well, by making a stopper of his open hand, have tried permanently to prevent the overflow of the champagne bottle which I have used for the purpose of a fanciful comparison. The moment he withdrew his hand, the instant he ceased to speak of Mr. Le Gallienne, Mr. Swinburne, as represented by the newly-opened bottle, was bubbling over again about his walk. The wine of it was in his veins and seemed to have intoxicated him. 'There is no time like the morning for a walk!' he declared, turning to me with enthusi-

asm. 'The sparkle, the exhilaration of it! I walk every morning of my life, no matter what the weather, pelting along all the time as fast as I can go, and it is entirely to my daily walk that I attribute my perfect health.'

On hearing that I, too, was a great, as well as a fast, walker, Mr. Swinburne looked me up and down challengingly, and said, with a smile that was almost like a merry boy's, 'Yes; but I think I could outwalk you, and get there first, for all your six feet!'

Then, turning to Mr. Watts-Dunton, he apologized playfully for having monopolized the talk, and said, 'Now tell me about your young poet. His is certainly the most beautiful poet-face since Shelley's.'

Mr. Watts-Dunton replied by reading some extracts from a Note on Mr. Swinburne which Mr. Le Gallienne had contributed to *Literary Opinion*, Mr. Swinburne listening with downbent head meanwhile. When Mr. Watts-Dunton had made an end of it, and Mr. Swinburne had expressed his appreciation, the latter inquired how I first came to know Mr. Le Gallienne, and learning that, when I was acting as the Editor of the English edition of *Lippincott's Magazine*, I had, in that capacity or incapacity, accepted one of Mr. Le Gallienne's first published articles, 'The Nature Poems of George Meredith,' he asked whether I knew Mr. J. M. Barrie, who he considered had been much influenced by the author of *The Ordeal of Richard Feverel*.

'Only slightly,' I answered. 'I suggested, in fact organized, a dinner to dear old F. W. Robinson, in whose magazine, *Home Chimes*, much of the early work of Barrie, Jerome K. Jerome, Zangwill, Eden Phillpotts, G. B. Burgin, and many others, who have since come into their own, appeared. Jerome took the chair and Barrie the vice-chair, and the dinner was something of a record in the list of distinguished men present, and was, I believe, one of the few functions of the sort of which an account appeared in the *Athenaeum*. It was there I first met Barrie.'

'Robinson of *Grandmother's Money!*' cried Mr. Swinburne in an ecstasy of enthusiasm. 'You have mentioned the name of one of the very salt of the earth and one of the dearest friends of both of us here. We contributed to the first number of *Home Chimes*. Watts-Dunton wrote a noble Sonnet of Greeting, and I printed my Sonnet "Near Cromer" there. His novels, I grant, though eminently readable, as the reviewers say, are not great. Unlike Dr. Gilbert's, they do not dovetail. Finishing one chapter you are not restless and uneasy till you have read the next, and that is a fatal defect in a novelist.'

Speaking of Mr. Robinson and *Home Chimes* reminded Mr. Swinburne of the fact that it was in that unfortunately named and defunct magazine that he had seen some of the best work of Philip Bourke Marston, the blind poet, concerning whom I had contributed an article to the current number of the *Fortnightly Review*. This article Mr. Swinburne had read and wished to discuss, for, whereas my friendship with Philip Marston was not of long standing, he had known the blind poet since the latter was a lad of fourteen, and on the day after Philip's death had written a memorial sonnet, which was subsequently printed in the *Athenaeum*.

Mr. Swinburne's remarks upon the subject of my article—though I need hardly say I have forgotten no word of what he said—I pass over, but what I must not pass over is the witness these remarks bore to his extraordinary memory and to his equally extraordinary method of reading. Reading, in fact, is not the word. Had he parsed the article schoolboy-wise, sentence by sentence, he could not more effectually have mastered it; had he dissected it part by part, surgeon-like, he could not more completely have torn the heart out of the matter.

Obviously Mr. Swinburne could have read the thing only once, yet had I, the writer, been called upon, even while it was fresh in my memory, to pass an examination on this very article, I doubt whether I should have known half as much about it as he. Hearing him thus deliver

himself upon a casual article, which, by reason of his love and friendship for the blind poet with whom the article dealt, had chanced to interest him, I could understand how his single brain had been able to deal illuminatingly with so vast a volume of literature as he had from time to time passed under review. His power of concentration and of pouncing, hawk-like, upon what seemed to him to be memorable or salient, as well as his ability to recollect all he had read, must have been extraordinary.

A more exhaustive summing up—not I admit of the evidence on both sides, but of the evidence which appealed to his individual judgement, his individual imagination, and his individual taste, I have never heard. Prejudiced as he was, however, in favour of Marston, he would not go so far as Rossetti, for his last word on the subject was: 'When Gabriel spoke of Philip's poem "The Rose and the Wind" as "worthy of Shakespeare in his subtlest lyrical mood" he let his personal affection run away with his critical judgement, and his verdict must always be discounted by the fact that Philip was the aptest pupil in the School of Poetry in which Rossetti was the acknowledged master. Watts-Dunton is a much surer guide, and when he said that "So perfect a lyric as 'The Rose and the Wind' should entitle Marston to a place of his own, and that no inconsiderable one," he said the true word, the deserved word, and the word which I do not think any one will have the hardihood to dispute.'

## IV

When next I met Mr. Swinburne nearly twelve months had gone by, and in spite of the eager way in which, on our first meeting, he had talked of the men and women and things within his own mental horizon, I should not have been in the least surprised to find that he had practically forgotten me. I do not say this in any spirit



of mock modesty, but because I remembered that, at that first meeting, I had mentioned, in the course of conversation, a book by a certain author who, to my knowledge, had been a visitor to 'The Pines' on several occasions, and so must personally have been well known to Mr. Swinburne. 'Ah, really,' he said. 'Yes, now that you mention it, I believe that some one of that name has been so good as to come and see us. I seem to recall him. And I seem to remember hearing some one say that he had written something, though I don't remember exactly what. So he has published a book upon the subject of which we are talking. Really? I did not know.'

This was said in perfect courtesy, and without the remotest intention of administering a snub either to me or to the literary reputation of the writer in question. It meant no more than that Mr. Swinburne lived so apart from the rest of the world, had such power of detachment, and kept so habitually the company only of his books and of his peers, that the personality of the rest of us left no impression on him.

On this occasion, only he, Mr. Watts-Dunton and the latter's sister, Miss Teresa Watts, as well as myself were present, and the talk turned at first upon Mr. William Rossetti, with whom, in his home at St. Edmund's Terrace, Regent's Park, I had spent an hour or two on the previous afternoon. Both Mr. Swinburne and Mr. Watts-Dunton were interested to hear news of their old friend, whom both regretted seeing so seldom. They plied me with innumerable questions in regard to his health, his plans, even in regard to trivial details about his home life; not omitting mention even of his sister Christina's beloved cat 'Muff,' and the red plush sofa on which Shelley was supposed to have slept on the night before his death, and that now stands in the library. Both my hearers were touched when I spoke of Mr. Rossetti's affectionate words about William Morris, for whom, though 'Topsy' (as he called Morris) and he had not met five times in twenty years, Mr. Rossetti to the last entertained the old affec-

tion. Mr. Rossetti's vivid recollection of the day of the funeral of Mr. Watts-Dunton's mother, some fifteen years before, when there was so terrible a blizzard that he (Mr. Rossetti) could get no conveyance to Endsleigh Gardens where he was then living, and had to fight his way home on foot in a blinding snow-storm, was naturally of special interest to Mr. Watts-Dunton. Much more was said and many other questions were asked upon which I do not propose here to linger, passing on instead to speak of the sudden flaming up of Mr. Swinburne at the mention by Mr. Rossetti of William Bell Scott as having once been a drawing-master.

'Perfectly true! Perfectly true!' interpolated Mr. Swinburne angrily, 'and a drawing-master he remained to his life's end.'

For the remainder of my stay he talked vivaciously, and here I should like to say that in all that has been written about his personality—his eccentricities, excitability and exclusiveness, his passionate love of the sea and of little children, the changes that his political views underwent, his chivalrous championship of his friends against all comers, and the savage onslaught upon Robert Buchanan; his sturdy patriotism, and his historic friendship—very little has been said of the lighter side of his nature. That he could wield in controversy the lash of satire and irony, and wield it mercilessly, more than one combatant has had cause to know, and there are alive, to-day, ancient enemies of his whose backs must still tingle at memory of some of his onslaughts. But of his wit and humour in daily life, and the sunny playfulness of his banter in conversation with his friends, one seldom hears. I have known him keep the table alive for an hour at a time by whimsical and deliciously humorous and caustic comments on the topics, political, literary or artistic, of the day.

On this particular morning he was anxious to show me a review of *Kriegspiel*, that most remarkable novel by the late Francis Hinde Groome, son of the famous arch-

deacon, the intimate friend of Edward FitzGerald, with whom Frank Groome had himself been well acquainted as a boy.

With Groome, who, as my readers know, was like Mr. Watts-Dunton and the late Charles Godfrey Leland, an accomplished student of gipsy life, gipsy language, and gipsy lore, I was myself on terms of friendship, and indeed had been of some small service to him in regard to the publication of *Kriegspiel*, knowing which Mr. Swinburne was anxious to hear whether I thought the review could be used to assist the sale, and so elected to go up-stairs to his room to get it.

He returned with a face like that of a school-boy intent upon mischief, and with a rolled-up journal in his hand. After I had read the review of *Kriegspiel* and had proposed sending it on to the publisher, Mr. Watts-Dunton inquired, pointing to the roll which Mr. Swinburne was still holding, 'What have you got there?'

'To-day's *Graphic*,' was the reply. 'I noticed it sticking out of the pocket of your greatcoat hanging in the hall, and, peeping inside, saw that there was an illustrated supplement "Poets of the Day," so I wouldn't even look to see whether you and I are included, but brought it here that we might all go through it together. What heart burning and hair tearing there will be in the poetical dovecotes, in regard to who is in, and who is out! Why didn't you tell me of it before?'

'Because I didn't know anything about it,' was the reply. 'It was from Kernahan's coat, not mine, that you took it. We all pick each other's brains in Grub Street, but picking pockets is quite another matter.' Mr. Swinburne apologized, but held on to the *Graphic* tenaciously. Then he opened it, smoothed out the page, and ran through the pictured poets, cataloguing them, complimenting them, or chaffing them upon their appearance or their poetry, even improvising suitable epitaphs for their obsequies in Westminster Abbey, or composing, on the spur of the moment, nonsense verses and limericks that

hit off with delicious humour or mordant irony, the personal or poetical peculiarities of the different 'bards,' as he called them.

Now that he, and so many of these 'bards' are, alas! gone, I hesitate to repeat in cold blood, and so long after, what was said on the spur of the moment and among friends. But tantalizing as it may be to the reader, especially if that reader be a poet, and so possibly an interested party, to be told merely of witty sayings of which no specimen is forthcoming, I must hold my hand, as I have been compelled to hold it in other pages of these recollections. We have it on the authority of Mr. Clement Shorter that one must be indiscreet to be entertaining, and I agree with him so far as to admit that in recollections the best must always be that which remains unwritten.

After Mr. Swinburne had exhausted the *Graphic* I produced, from the pocket of the pirated greatcoat, yet another journal to which a certain critic had contributed a somewhat feeble article upon the work and poetry of Mr. Swinburne himself. I read it aloud, to the accompaniment of ironic laughter on the part of Mr. Watts-Dunton, Miss Watts and myself, but Mr. Swinburne, though he had hugely enjoyed and had interpolated sly comments of exaggerated gratitude, said, when I had made an end, and with a wave of dismissal:

'It is meant kindly, and when the intention is so obviously kind one must not be too ungenerously critical.'

Thereafter we talked of Ireland, Mr. Swinburne having only recently learned, or recently realized, that I hailed from that land of poets turned politicians. I suspect that the fact of my nationality was responsible for much of his kindness to me, for—laugh at us, as many Englishmen may and do, in their hearts they have a sneaking liking for men and women of Irish birth. I had said that I should be leaving soon after lunch, and after he had bidden me good-bye, and had retired for his afternoon sleep; he returned, not once, but two or three times, and with an impulsiveness which was almost Irish, to speak

again and yet again of Ireland and especially of Irish poetry.

It had been my good fortune, the night before, to take Mrs. Lynn Linton in to dinner at the beautiful and hospitable home of Sir Bruce and Lady Seton at Chelsea, and she and I had talked of Ireland. Mentioning this to Mr. Swinburne, he said that he had once written to Mrs. Lynn Linton remonstrating violently with her about an article of hers on Ireland, and he had reason to believe that his words had not been without effect, as since then Mrs. Lynn Linton had come to think as he had on that question. Reverting to books he said that nothing so beautiful about Ireland had been written as the Hon. Emily Lawless's novel *Grania*, then fresh from the press. He had bought a number of copies to send to his own friends as well as some to send to his aunt, Lady Mary Gordon, for distribution in her own circle. He went on to say that his 'old friend Whitley Stokes' had shown him some of the Irish songs which were sung to the tunes to which Tom Moore afterwards wrote his 'mawkish and sentimental songs.' One of these, Mr. Swinburne said, had since been reprinted in the *Academy*. 'And as poetry I can only compare it to the Book of Job—and what more superlatively splendid praise can I offer than that?'

Here Mr. Watts-Dunton put in a word for Wales and incidentally for Scotland, which reminds me that I ought to say that Mr. Watts-Dunton's share in this and in other conversations was no less interesting, though less erratic and more considered than Mr. Swinburne's. If I have refrained from quoting the weighty or witty words of Mr. Watts-Dunton it is only because he is fortunately still with us to speak for himself, and because these are my recollections of Mr. Swinburne, not of the author of *Aylwin*, whose own recollections, if only he could be induced to write them, would be one of the most fascinating and illuminating records ever penned.

Switched off thus from Ireland to Scotland, Mr. Swinburne launched out into enthusiastic praise of the islands

of Rum and Eig, the nomenclature of which he said was 'phonetically and fatally suggestive of the nourishing if nauseous drink, not to be despised, he understood, after an early morning swim,' and declared that the one thing which made him regret he was not a man of wealth was that he could not afford to yield to the desire of his heart and spend half his time cruising in a yacht around the Western islands of Scotland.

V

Perhaps the most treasured possession on my bookshelves is a volume in which Mr. Swinburne has inscribed my name and his own. The volume in question is his *Studies in Prose and Poetry*, and as among the contents there is an article devoted entirely to a consideration of the merits and defects of *Lyra Elegantiarum*, in the editorial work of the last edition of which it was my honour and privilege to collaborate with the original compiler, the late Mr. Frederick Locker-Lampson, I may perhaps be pardoned for referring to it here.

The fact that Mr. Swinburne was making *Lyra Elegantiarum* the subject of an important article (it appeared first in the *Forum*) was told me when I was lunching one day at 'The Pines,' and naturally I carried the news of the compliment which his book was to receive to Mr. Locker-Lampson.

'Compliment!' he exclaimed. 'Yes, it will be a compliment. Any editors might well be proud that the result of their labours should be the subject of an article by Swinburne. But pray heaven he be merciful, for I fear our expected compliment is like to turn out to be something of a castigation.'

Mr. Locker-Lampson was not far wrong, for, when the article appeared, we found that Mr. Swinburne had as roundly rated, as he had generously praised the editors.

I sent Mr. Swinburne a copy of the *édition de luxe*, a gift with which he was delighted, and indeed procured



other copies to give to friends and relatives, one in a binding of his own designing being, I think, for his mother. When next I was at 'The Pines' he inquired whether Mr. Locker-Lampson and I were pleased with his review.

'How could we be otherwise than pleased by any article upon the book by the author of *Atalanta in Calydon*?' I replied.

'But you were pleased with what I said?'

'Of course; but you must forgive me if I say that it was very much as if a school-master had called up a boy out of the class, and, after lavishing undeserved praise upon him for good behaviour, had then taken him across his knee and thrashed him soundly for his abominably bad conduct.'

He dived, among the litter of papers, reviews, letters and manuscripts upon the floor, for a copy of his article, and then read aloud:

'There is no better or completer anthology in the language. I doubt indeed if there be any so good or so complete. No objection or suggestion that can reasonably be offered can in any way diminish our obligation either to the original editor or to his evidently able assistant Mr. Kernahan.'

'Doesn't that please you?' he inquired.

'Immeasurably,' I said.

'And there is more of it,' he went on, reading detached passages aloud. 'The editors to their lasting honour . . . the instinctive good sense, the manly and natural delicacy of the present editors . . . this radiant and harmonious gallery of song. And so on and so on.'

'Yes,' I said, 'it is the so on that I'm thinking of. Suppose we dip into them.' Then I took the book from his hand and read as follows: 'If elegance is the aim or the condition of this anthology how comes it to admit such an unsurpassably horrible example as the line—I refrain from quoting it—which refers to the "settling" of "Gibson's hash"? . . . The worst possible blemish—and a

most fearful blemish it is—will unluckily be found and cannot be overlooked on the fourth page. Sixth, on the list of selected poems, is a copy of verses attributed to Shakespeare—of all men on earth!—by the infamous pirate, liar, and thief who published a worthless little volume of stolen and mutilated poetry, patched up and padded out with dreary and dirty doggerel, under the preposterous title of *The Passionate Pilgrim*. . . . Happily there is here no second instance, but naturally there could not have been a second of such amazing depravity of taste.'

'In fact,' I said, 'your review of the book recalls to my mind the familiar lines by Bickerstaff, which are to be found in this very volume :

When late I attempted your pity to move,  
What made you so deaf to my prayers?  
Perhaps it was right to dissemble your love,  
But why did you kick me down-stairs?

You remember Jeffery Prowse's lines about some one being "problematically sober," but "indubitably drunk"? I went on. 'The "dissembling" of "your love" in the opening sentences of your article may be "problematical," but the "kicking" of us "down-stairs" and out of the door, later on, is as "indubitable" as the fact that the book is profoundly honoured by being reviewed by Algernon Charles Swinburne at all.'

With that parting shot, at which he laughed heartily, I bade him good-bye and came away, to find, on returning to my home, a letter from Mr. Locker-Lampson, which, as it has no word that can be considered private, and deals with matters of general literary interest, as well as with some of the strictures by Mr. Swinburne that have been quoted above, I venture to append.

*Newhaven Court, Cromer,*  
17th Oct.

DEAR KERNAHAN,

I have just been reading the *Forum* for October, and I think that altogether we may be satisfied with A. C. S.'s article.

I venture to think that he rather overrates Landor and underrates Calverley.

We should not have inserted 'Youth and Art' [the lines by Browning referring to 'Gibson's hash' to which Mr. Swinburne took such objection], or 'The Passionate Pilgrim,' or Croker's 'Miss Peel.' We ought to have put in Pope's 'I know a thing.'

I remember talking to Tennyson about Dirce, and he said it was too classical for English taste. I do not think many people would care for it, but perhaps it might be added. *Stygean Set* is not a cultivated expression, not better than *lot*, and if Dirce was a shade it did not matter whether Charon forgot himself or not.

I really feel much obliged to Mr. Swinburne, for whom I have sincere regard. Perhaps if you see him you will tell him of my obligation.

His article strengthens my decided opinion that the book is a *very* difficult one to edit. All the experts have different ideas about it. Lang, Swinburne, Gosse, Dobson, and Palgrave are all opposed.

I hope you are quite well.

Always truly,

F. L. L.

## VI

In all my conversations with Mr. Swinburne I cannot recall one instance of his interrupting a speaker. He would, it is true, go off at a conversational tangent, as, when talking of Francis Hinde Groome and Suffolk he interpolated apparently irrelevant remarks upon the curious names of Yorkshire villages, having presumably only discovered that morning that one of these villages bore the delightful name of 'Beggar my Neighbour.' But though one could see by his flashing eyes that the hounds of utterance were chafing and fretting to fling themselves upon the quarry, he invariably waited till the other speaker had made an end of it, before letting go the leash. To everything that Mr. Watts-Dunton said, then or at any time, he listened almost as a disciple might listen to a master, and again and again he urged me to use any influence I had with the author of *Aylwin* to induce him

to give that then unpublished work to the world, and to allow his *Athenaeum* essays to be collected and issued in book form. 'Only,' said Mr. Swinburne at a white heat of enthusiastic admiration, 'if every page in which they were printed represented a hundred-pound bank-note, if the back and the sides of the cover were of the finest beaten gold—that would not be too costly a raiment for the noblest critical work, dealing with first principles, that has ever been given to the world.'

That this was Mr. Swinburne's deliberate opinion of the value of his brother poet's and brother friend's work, and was not the expression of a moment's enthusiasm, I have reason to know, for he used similar expressions in my presence on many occasions. I observe, too, that Mr. James Douglas, in his masterly and exhaustive book, *Theodore Watts-Dunton; Poet, Novelist and Critic*, quotes Mr. Swinburne as describing Mr. Watts-Dunton as 'the first critic of his time, perhaps the largest minded and surest sighted of any age,' a judgement which, as Mr. Douglas reminds us, Rossetti endorsed.

Mr. Watts-Dunton, rumpling up his hair with one hand, tried to turn the conversation into other channels, but Mr. Swinburne was obdurate.

'You, who know Watts-Dunton's magnificent, magician-like power of concentrating into the fourteen lines of a sonnet, what no other poet could have said with equal power and felicity in forty, will agree with me when I tell you what perhaps you do not know, for he never speaks of it himself. When he was a young man he lost a manuscript book of poems of which he had no copy. By these lost poems the world, I believe, is as poor as if Gabriel Rossetti's early poems had never been recovered from his wife's coffin. It was an incomparable loss to literature, a loss which can never be replaced.'

I did not know of these lost poems, for intimate as I have been with Mr. Watts-Dunton for many years, he had never even hinted at their existence or rather at their non-existence. But, except to admit the loss and to make

light of it, he refused to be drawn either by Mr. Swinburne or by myself, and turned the conversation upon the former's 'Ode to Music,' written, I think, for the opening of the Chicago Exhibition. But of this Mr. Swinburne in his turn refused to talk, averring that he had clean forgotten it—that a task like that, once completed, he never thought of again, and that his mind was full at the moment of his Tennyson Threnody.

On this occasion I saw yet another side of him. I had brought with me two bunches of exquisite flowers, arum lilies, lilies of the valley, snowdrops and some exotics—one for Miss Teresa Watts, one for Mr. Swinburne. A flower was to him as it had been to Philip Marston, the one unchanging and perfect thing in a changing and decaying world, as fair, as fresh and as immortal as in the days of our youth. In an ecstasy of delight, he took the flowers from my outstretched hand, and as reverently as the communicant takes into his hands the consecrated bread of the sacrament, as tenderly as a young mother takes into her arms her new-born child. He bent his head over them in a rapture that was almost like a prayer, his eyes, when he looked up to thank me for the gift, alight and brimming over with thoughts that were not far from tears. For many minutes he sat holding them, turning them this way and that, too rapt in his worship to speak or to think of anything else.

Then Mr. Swinburne turned to Miss Watts with his courtly bow. 'As you have been as equally honoured as I, you will not think me robbing you if I carry my bunch away with me to put them in water and to place them in my own room. I wish to find them there when I wake in the morning.' He rose in his quiet way, the flowers in his hand, bowed again to Miss Watts and myself and left the room. In a few minutes the door re-opened, but only wide enough to let him slip through, and he stole rather than walked to the chair, where he seated himself among us again almost as noiselessly as a card is shuffled back to its place in the pack.

VII

'Watts-Dunton writes poetry because he loves writing it,' said Mr. Swinburne to me once. 'I write poetry, I suppose, to escape from boredom.'

There is truth in the statement, but there is more behind the statement than appears at the first glance.

New and incoming tides of poetry lapped at his feet each morning, and the incoming of each new tide of poetry was to him as fresh, pure, crystalline-sweet, and free, as is the tide that rolls in upon the shore each day from the vastnesses and the sweetnesses of the central sea.

Hence he gave himself up to it, plunged in it, sported in it, with the zeal and rapture of a boy. Had the call to think poetry, dream poetry, write poetry, plunge himself into poetry, come to him as part of a set task, had he been compelled, in the mood or out of the mood, to take up poetry as an occupation, he would have turned from it as the sea-loving swimmer turns from a stagnant pool. It would have been to him the 'boredom' of which he had spoken, not the 'escape from boredom.'

I have said that the impression I formed of him after my first visit was that of a man who lived in a world of his own—a world which so far as his body was concerned was, with the exception of his experiences on, or by, the sea, bounded, for the greater part of his later life, by the four walls of his home, and by the limits of his daily walk, but which, in the imaginative and mental sense, was illimitable. Human and normal in passion and in every other respect as I believe him to have been (so far, that is to say, as genius—which, by overbalancing one side of a man's nature, inevitably necessitates some underbalancing on the other—ever *can* be said to be normal), he had seemed to me, on the occasion of that first visit, a creature of other flesh and blood than ours, an elusive, ethereal, poetic essence, rather than a man of like passions to our own.

It had seemed to me as if the busy world in which other



men made love, and married, begot children, bought and sold, laboured and schemed—though it lay outside his very door—was a million miles away from the monastic quiet of the book-lined room in which he lived and dreamed and wrote.

I do not say that it was so. All I say is that it had seemed so to me on that first meeting, but I am not sure now that the impression I then formed was accurate.

I came away feeling as if I had been in the company of a creature living in an unreal world, whereas now I think that to the man whom I had left behind, in that book-lined room, life was infinitely more real than it is to us. I had left behind me—given over to ecstatic abandonment to the mood of the moment, and believing intensely in the reality and actuality of all that that mood called forth or created—a *child at play with his toys*, for in spite of the magnificence and the maturity of his intellect (may I not say *because* of the magnificence and the maturity of his intellect?) the child lived on and was alive to the last in Algernon Charles Swinburne as it lived on in few others.

What he had meant, when he spoke of writing poetry to escape from boredom, was that he was a tired child turning for comfort, self-forgetfulness and consolation to his toys; and to him (happy man!) even his life-work, even poetry itself, was, in a sense, a toy. That was why to the last he turned to it—an old man in years, though I could never bring myself to think of him as old—with such eager and child-like anticipation. The child heart, that could exult and build up dreams around his toys, remained; but his toys were changed—that was all. That was why he so loved and was so loved by children. They recognized him as one of themselves. That was why he was so instantly at home with them, and they with him. That, too, was why he so revelled in Mr. Kenneth Grahame's *The Golden Age*, not with the mild reminiscent and ruminant interest and pleasure of a staid grown-up, chewing the cud of childhood, but with a boy of ten's actual and intense identification with, and abandonment of

himself to, the part he was acting, and with all a boy of ten's natural and innate love of fun and of mischief. I have seen him literally dance and caper and whistle (yes, whistle) with all an eager boy's rapture, over some new toy treasure-trove, in the shape of a poem by himself or by a friend, a 'find' in the shape of a picture, a print, or a coveted first edition, picked up during his rambles at a stall.

'Eccentricity of genius' you say?

Not at all. It meant merely that *his boyhood was as immortal as his genius, as ineradicable as his intellectual greatness.*

Warm as was my regard for Algernon Charles Swinburne the man, profound as is my admiration of him as a poet, I am not sure that to this child-side of him must not be attributed much that was noblest and most lovable in his noble and lovable personality, as well as much that was loftiest and most enduring in his work.

Of him we must say, as Mr. William Watson has so finely said of Tennyson, that he

Is heard for ever, and is seen no more,

but, in seeking, for the purpose of these 'Recollections,' to conjure the living man before me; in striving to recall my conversations with him; and in remembering, as I always do and shall remember, his great-heartedness, I am reminded of what Mr. Watts-Dunton once said to me in a letter.

'You will recall,' he wrote, 'what Swinburne was remarking to you the other day when we were discussing the envy, hatred, and malice of a certain but very small section of the literary craft? "Yes," said Swinburne, "but these are the intellectually-little writing fellows who do not matter and who do not count. The biggest men, intellectually, are always the biggest-natured. Great hearts go generally with great brains."'

And I think—I am sure—that the saying is true.

COULSON KERNAHAN.

## SUNDAY SCHOOL REFORM

*Education in Religion and Morals.* GEORGE ALBERT COE, Ph.D. (Fleming H. Revell Company. 1904.)

*The Organization and Grading of a Sunday School.* G. H. ARCHIBALD. (London : Sunday School Union.)

*The Primary Department.* MISS ETHEL J. ARCHIBALD. (London : Sunday School Union.)

*The Junior Department.* G. H. ARCHIBALD. (London : Sunday School Union.)

*Scheme of Teacher Training.* Minutes of Conference, 1909, pp. 519-521. (Wesleyan Conference Office.)

**S**UNDAY School Reform is in the air. On all hands we may witness an increased and a more intelligent interest in this all-important branch of the Church's work. In the round of Christian enterprise first one department and then another attracts attention to itself and calls aloud for a forward movement. The turn of the Sunday School has been long overdue, but at last it has come. There are splendid opportunities for making real advance to-day. We note an increased and loving interest in the child problem, a deeper study of the child life and the child mind. A new spirit seems to be brooding over Sunday School effort with the purpose of changing chaos to cosmos. Whether these opportunities are to be grasped and made the most of, or are to be allowed to pass away wholly or partially unused, depends very largely upon ministers and leaders in the Christian Church of to-day. Sunday School Reform is in the air, but the answer to the question, Is it going to crystallize into reforms actually accomplished? is largely in our hands.

In all attempts at advance it is essential that we should recognize the good work which has been done under many

difficulties in the past, and the very real advances which have been made. The reformer is apt to think that the world stood still until he arose. If the tendency become a habit it will lead to friction, which is bound to retard the wheels of progress. It is our business to develop the good already existing, to revivify and re-direct the energies already engaged, and to guide those which are coming to our aid with each succeeding generation.

Robert Raikes began his work in Gloucester in 1781. In five years from that time there were 250,000 children receiving instruction in Sunday Schools. Raikes' object was to provide for those children who were neglected and vicious; to-day the attempt is made to reach the children of all classes. The teachers were at first few, and were paid for their work; to-day they number a great host, and the fact that their services are voluntary has made possible the marvellous expansion of the work. At first the instruction was in general education, reading, writing and arithmetic; but with the growth of popular education, which had its roots in the Sunday School movement, this has become unnecessary. The aim is now to bring all children under the influence of religion. The text-books became the Catechism and the Bible, in later years more especially the latter. Then came advance in the methods. From memorizing texts the class passed to the study of connected portions of Scripture; then, instead of leaving the teacher to take a passage here or there, the International Sunday School Lessons led to a large adoption of the consecutive method of Bible teaching. So the advance has been real and solid.

What is to be the next step? In considering this question it will be well to analyse the school into its two essential constituents and to note its purpose. The first necessity is that we should have the piece of undeveloped humanity which we call the child. Then, if we are to do any really satisfactory work, we must keep steadily before us our purpose, and that is, to develop the child into a man or woman of character, in the very largest sense into

a man or woman of God. And lastly, if we are to have a school at all, we must have the human developing agent, the teacher.

As to the child. We have, in a very large measure, changed our point of view. A century ago, or even less, the doctrine of total depravity ran riot, and the child was regarded as a mass of iniquity. In the *Methodist Magazine* for 1798 a writer bewails the fact that his children were as yet lost. They had not come to the great crisis, and apparently were too young to understand it. This view of the child has undergone a great modification. Whilst by no means ignoring the necessity of conversion in vast numbers of cases, we recognize that it is possible for a child to grow up from the beginning as a child of God. This does not rule out the possibility of a spiritual crisis. Crises will come with increasing consciousness of God and of His claims and His love in Christ. But it does recognize that amid natural sinfulness there is in the child a germ of nobler things, and that if this be developed the child may grow up quite naturally to be a child of God. It is significant that many a young Methodist minister, when giving his experience prior to ordination, cannot refer to the exact time or place of his conversion. He knows that he is a child of the light, that in a very real sense whereas he was blind now he is light in the Lord, but very often the change has been gradual. It has been a development rather than a crisis, and what has been effective in producing the development has been home influence or the influence of the school or the Church.

The doctrine of divine immanence has attracted much attention of late. It has taught us that we must not set forth the universality of the thought of God in the human heart as a proof of His existence, and then deny that God is in the heart of a little child. The child may not be able to think one perfect thought, but there is in him the germ of grace and of goodness, and our aim in the Sunday School is so to develop this under the guidance and by the aid of the Holy Spirit, that God shall come to possess

the whole child and the whole man or woman. The child is a piece of undeveloped humanity. There is the fearful possibility that he may develop in the wrong direction; alas! very often before he comes to us he has been helped to do so. We endeavour to arrest the wrong development if it has already begun, and to guide the growth into the right direction. We do not begin by telling him that he is the devil's, but by claiming him as God's by creation and by the redemption which is in Christ Jesus.

Clearer recognition of all this has in some measure changed our methods. We start with the child. Formerly we started from the teacher or the subject taught. The subject was to be impressed upon his mind or upon his heart. He was to be taught certain abstruse definitions of God and of the Trinity, and to be able to state the distinction between, and maybe the order in experience, of conversion, regeneration, justification, sanctification, and so on. Many of these were matters which he could not be expected to understand, and which in some cases even his teachers did not fully, if at all, comprehend.

The child and his capacity were forgotten. The babe that should have been fed upon milk was fed upon strong meat, and in this case at any rate he did not like the meat. The thought was not, What sort of food is fit for the child now? but, What sort of food must he have when he is twenty or twenty-five years of age? He was treated as a young adult.

The seed-corn contains in miniature the whole blade and ear that shall be. All that happens is expansion or growth, to secure which it is necessary to place it in the right conditions. This is in some measure true of the child. There is the embryo of the saint in him. There is no doubt in him the embryo of the devil as well, and that he will find out soon enough. It is ours by God's help so to draw out the sainthood that as the child comes to understand more and more fully, he will, not without struggle it is true, but yet in a very real sense, naturally turn from the evil to the good. This is no doubt an ideal, but still it



is an ideal of which we would not lose sight. In cases of adult conversion the adult becomes as a little child, and begins to develop again in another direction, but often with the former mal-development as a sore hindrance.

We must not, therefore, treat the child as an adult. Yet all children are not the same children: the child of five is not the child of ten, nor the child of ten the youth of thirteen or fourteen. They have arrived at different stages of development and must be differently treated. This brings us to the first practical necessity in Sunday School Reform, that of grading. We must have children who are of the same age, or rather at the same stage of development, together, separated from those who have arrived at other stages, if we are to be anything more than partially successful. Our great trouble to-day is to keep our elder scholars. Is not the fact that we lose them very largely due to our defective methods? How can we expect those who are almost, if not altogether, young men and women to remain in the school, on the floor of which there are young children, who, just because we cannot, unless we have them alone, treat them as young children should be treated, are a constant source of trouble and disorder? Grading is essential to a really successful school. In this matter Mr. G. H. Archibald of Bournville has laid the English Sunday School world under a deep debt of gratitude. He may be said to have demonstrated that the scholars, the lessons, and the method of teaching must be graded throughout.

In his little book on the *Organization and Grading of a Sunday School*, he gives as a basis of organization a series of nine divisions. It almost takes away our breath to think of such accommodation and of the money that must be raised before perfect buildings can be obtained. One thing is quite certain—we shall have to spend more money on our Sunday Schools. The tendency too often has been to make the best possible arrangements for congregations and to leave the school inadequately provided for. Teachers and scholars alike feel the contrast between the Sunday

School and the day school. When we look more closely into Mr. Archibald's nine divisions, they turn out to be a little less serious from this point of view than they appear at first sight. In the first place, they include the human being in all stages from the infant to the full-grown adult. Two of the divisions, the Cradle Roll and the Home Departments do not gather in the school buildings. The former is very important. Through the superintendent of the Cradle Roll Department the school is brought into touch with the parent and the home, and by the birthday card plan and other means we may secure that one of the earliest memories of the children shall be of the visits of a friend from the Sunday School. The Home Department consists of all who will undertake to study the lesson for at least half an hour each week.

Of the remaining seven divisions, the Adult Department may be worked by means of a modification of the P.S.A. movement and our Men's and Women's Meetings. Only there should be a further idea than that of merely spending a pleasant hour. The element of service and Christian citizenship should be emphasized. A very definite attempt should be made to lead the members to bring pleasantness and something more into the everyday life of the world. Another of the remaining seven divisions consists of the Teacher Training Department, a very important section, but accommodation may be provided for these in one or, at most, two good classrooms. This reduces the number to five, and these may, if necessary, and if the classes be carefully graded, be reduced to four or even three.

First of all comes the Primary Department, which includes Mr. Archibald's Kindergarten and Primary Departments, and this will consist of all scholars from four or five to seven or eight years of age. The youngest section of these, viz. those of four or five, may be taken in a room by themselves, and, where the number does not exceed twenty or twenty-five, be kept in one class under the care of a suitably chosen and equipped teacher. Above

these we shall have those of six, seven, or eight years of age. For all these children small chairs should be provided suited to their size and height. The child's feet should be within reach of the floor.

As to the methods of conducting the upper department of this section, the opening and closing exercises will, of course, be taken with the whole group. These should be carefully chosen, and while there is some change there should not be too much. The entire arrangements should be most carefully planned beforehand. The superintendent of this, and in fact of any department, should leave nothing to be done in the room that can be done previously. He should never have to confer with his helpers during the school session. Such conferences only tend to disorder.

For the lesson Mr. Archibald's plan is to divide the children into a number of small classes of three or four scholars, each with its own teacher. It is claimed: (1) that it is much easier to hold the attention of three or four children of this age than of a larger number; (2) it makes possible the consideration of individual scholars; (3) and perhaps this is the most important, it gives an opportunity for self-expression on the part of the children. If when the simple story has been told (and it must be very simple), the children have an opportunity of acting it out, or of making a model or picture of it by means of the sand-tray, or of chalks and pencil, it will certainly be much more definitely fixed in their mind. Children learn not merely by taking in what is given out to them, but even more by action and work that is suitably planned for them. The play instinct may be used to advantage at this period, and by this means the school will be found to grip the child much more effectively. (4) A fourth advantage claimed for this method is that it forms a practical school for young teachers, and Mr. Archibald's idea is that the teachers in this department will be quite young people. On this last point we may express a humble disagreement, and for two reasons. First, we believe that older teachers will be more successful in getting down to the level of the children, and

secondly, we are not at all convinced that it will be a good thing for the young teachers themselves. They may be tempted to precocity and to an exaggerated sense of their position. Of course, the very strict preparation class, which they would be required to attend before they were allowed to give a lesson, might in some measure remove these objections. Still, we feel that they are real, and we believe that the former at any rate is recognized to be such by advanced educationalists. But these are, after all, only minor points, and in the Primary Department, which is more and more coming into vogue, we have a splendid opportunity for securing better results than we have done in the past.

Next above the Primary Department comes what is known as the Junior Department of the school. Children should pass into this when they are about eight years of age, and remain in it for three or four years. The age limit at either end cannot be strictly defined. In some cases physical and mental development is quicker than in others, and what we want to secure by means of the grading system is not so much that those of the same age, as that those who have arrived at the same stage of development should be in the same group. This will require judgement on the part of the officials. To keep a physically or mentally advanced boy back because of his age, or to promote a less developed boy, will lead to trouble in discipline, and will be good neither for the boy nor for any one else. From about eight to about eleven or twelve years of age children should be in the Junior Department.

At about the eighth year there is a marked change in the child. As Mr. Archibald points out, 'The first seven or eight years of life is a period of rapid physical growth. . . . In the succeeding four or five years there is a comparative rest from growth,' after which youth is attained, and there is a 'rapid increase in size and weight.' Moreover, 'the brain increases rapidly in weight until the eighth year, at which time it is almost as heavy as it ever will be; after this functioning power begins.' This crisis, then, which

occurs at about the eighth year marks the boundary between the Primary and the Junior Department.

From all this it becomes clear that the Junior Department should have different treatment from the Primary. Up to the age of eight, that is, during the period of rapid growth, the child should be provided with an opportunity for bodily activity even during the lesson. There should be little memory work. After eight a change should be made. 'The activities of the Primary Department are not now necessary for him.' Memory work may be introduced, and will even be welcomed. There should be a change, too, in the matter of the lesson. In the Primary Department the lesson will consist of simple nature or Bible stories. In the Junior, while history is still out of the question, biography will be found to create keen interest. The boy of this age usually wants to grow up to be like some historical character. Younger children like completed stories, but those from eight to twelve will be quite glad to have a story continued from week to week.

This department should, of course, have its own room, and specially suited opening and closing exercises in which the children can take part; the classes should be carefully graded, and by means of paper, pencils, or chalks opportunity may still be given for self-expression. In his little book on the *Junior Department*, which we have been largely following, Mr. Archibald gives suggestive programmes, perhaps a little too elaborate, for the order of the school service, and suitable courses of lessons are also mapped out.

The next grade is known as the Intermediate Department. Here the child has become a youth. He has reached the period of adolescence. The boys should remain in this department for four or five years, the girls, who develop more quickly, about three or four.

In schools where it is impossible to have a Senior in addition to the Intermediate Department, the latter might include and be called the Senior Department, only every possible distinction should be made and the classes should

be most carefully graded. If boys over sixteen and girls over fifteen could be placed in a separate department we should have a much better chance of holding them at this most important age.

At about twelve or thirteen a great change takes place in the child. He now looks down on his juniors as 'kids.' He has become stronger and rougher. From twelve to sixteen the boy's tendency is to despise girls and think them 'soft.' At seventeen or eighteen he begins to change his mind, and finds them much more interesting. From twelve to fifteen girls think boys rough, and find their companions among their own sex. A year or two later they also change. At twelve or thirteen both boys and girls have outgrown the methods of the younger departments. They want different hymns, different lessons, different handling. As Mr. Archibald puts it, to ask them to sing, 'I am one of Jesus' little lambs,' when the boy, at any rate, is feeling as strong as a lion, is to court disaster. As for the lesson, they will now have an interest in history, and the International Sunday School lesson will be used more largely in this division. The scholar's examination may also help to arouse and hold the interest.

The organization of this department should be on a much wider scale. What is true in a measure of all departments is especially true of this, viz. that the interest should not be confined to the hours of the school. Larger and wider interests have come to occupy the youth's mind and energies. The club instinct has arisen. The gymnasium, the boys' brigade, the girls' brigade, or an amusement club on one evening of the week will be found of great help.

This period is of supreme importance, because it is from thirteen to eighteen, and especially from sixteen to eighteen, that the great choices of life are most often made. Mr. G. A. Coe, the American educationalist, states that from sixteen to eighteen the great proportion of conversions takes place, and this is a great reason why, if at all possible, it is well to make the twofold division consisting of an Intermediate Department from thirteen to fifteen, and a



Senior from sixteen to eighteen or twenty. In the later period the youth is more open to receive impressions than at any other period in his life. The emotional capacities are just coming to their own. This is the time to clinch all that has gone before. The ideal is, that up to the age of adolescence the youth should take it for granted that he belongs to the kingdom of God along with his parents. But even when the ideal is realized, and of course, in other cases, there comes the time of definite choice, when consciously the youth takes a stand for himself. If such a stand is not made in this period, there very often sets in a habit of indifference and drift, which is simply one way, and a very common one, of taking a stand on the wrong side. Dr. Findlay, in his *Fellowship in the Life Eternal*, writes to the effect that if a young man has not overcome the Evil One by the time he is twenty-five or thirty, 'it is too probable that he never will.' If this statement be true—and all experience goes to show that it is—and if the period of life between fifteen and eighteen is the time in which the great resolves of life are most frequently made, we can hardly lay too much stress upon the work and the tone of this department, and we cannot exercise too much care in the choice and training of its teachers.

In the higher classes of this department, and still better if we can keep the scholars until they are from twenty to twenty-five years of age, the Catechism may very profitably be introduced. Needless to say the great aim should not be to commit it to memory. Rather it should be taken thoughtfully, and the content and force of the Christian message should be brought out. It is in these later years that young men and women are forming their system of thought, and at this period the Catechism may be of the greatest service. Only the true order is, first the experience and then the expression of it in doctrinal form. The person who knows what justification is in his own experience will be in a far better position to consider the doctrinal expression of that experience, and to reverse the order is to court a dislike for the Catechism and for doctrine generally.

Another very important task should be taken seriously in hand during this period (viz. from thirteen to eighteen). The duties, responsibilities, and privileges of Church membership should be earnestly and thoughtfully placed before these young people. This may be best undertaken in two stages. First, at about twelve or thirteen, the classes both on the girls' and boys' side of the school should be instructed in this matter. This may be done partly by the teacher, but there must also be co-operation on the part of the minister. Then, when it has been discovered who are willing to attach themselves to the Church, these should be publicly welcomed by the Church, and received as junior Church members. At about sixteen to eighteen this important question should again be introduced in the light of fuller knowledge and experience, and those who are so minded should be again publicly welcomed into the full fellowship of the Church. With a little more care at this all-important time we might surely secure a far larger number of our scholars for the Church and for Christ than we very often do under existing conditions.

So much, then, for the grading system. We have seen that there must be grading of the scholars, grading in the lessons, and grading in the methods employed. Starting from the lowest point, viz. the Cradle Roll, we have passed to the final stage, in which the scholar passes into full Church membership.

The question naturally arises, Are our teachers really equipped for work upon these lines? In many cases both we and they are bound to confess regretfully that they are not. We recognize frankly their zeal and good heart. Many possess the great essential of sterling Christian character, yet many, we fear, have very little knowledge of the art of teaching. How can we mend matters?

Much greater care should be taken in the selection of the teacher. What frequently happens is that a class is without a teacher. Some person is put to the task regardless of qualifications, and has to make the best of the situation. In the choice of ministers we exercise great care.

For lay-preachers there is a system of examination and trial sermons. But the Sunday School teacher, the importance of whose work we cannot over-estimate, has in most cases no preparation and no instruction, nothing save at most a period of three months in which he or she is nominally 'on trial.' Matters certainly need to be improved here.

Two things must be kept in mind. How can we improve the already existing teacher? and How can we secure the very best teachers in the future? Something may be done to give our present teachers some idea of their art. In connexion with the Birmingham University, extension lectures have recently been given, specially adapted for Sunday School teachers. These had to be repeated, and the excellent attendance showed how eager many teachers are to fit themselves in every possible way for their work. Something may also be done by means of correspondence for those who live in outlying districts and in smaller towns. This is being attempted in connexion with the Union for Biblical and Homiletical Study, and the effort is worthy of every success. A great deal may be done by means of a Teachers' Preparation Class. Of course, for the Primary Department this is absolutely essential, especially where the teachers are young people. In a fully graded school there should at least be preparation classes for the Primary, for the Junior, and for the Intermediate and Senior Department. The two former might be taken by the superintendent of the department or by one of his assistants; the last either by the superintendent or by the minister. By this means we should secure a real Bible lesson and not have time wholly or partially wasted in reading a book or in some worse manner.

As to the teacher of the future, we may by wise methods promptly secure a very real advance. By means of the Teacher Training Department great things may be done. Every school or every group of schools should endeavour to secure an organization of this kind.

In the Minutes of the Wesleyan Conference for 1909

(pp. 519-521) a course is suggested which extends over a period of two years. This makes it possible to bring in new students each year. The superintendent and the resident minister are to choose certain of the young people of fifteen years of age and upwards who are suitable in character and who seem likely to develop into teachers. These should be asked to give an undertaking that they will attend regularly the course of lessons, do the home work which is set, and use every available means to fit themselves for their work. Probably the only possible time for getting all of them together at one hour will be during the school session, and this means the provision of two good classrooms for their use, one for the first and one for the second year students. The teacher or trainer would need to be one who had real knowledge of the art of teaching. A good Council School teacher might, perhaps, be secured in many cases, and it might be found necessary to pay him for his services. Different teachers might be secured for the different subjects.

The subjects taught might be : for the first year : (a) outlines of Bible history and the messages and to some extent the composition of the various books ; (b) a series of lessons in the art of teaching ; for the second year : (a) the outlines of Christian evidences, and (b) elementary child psychology. An examination should be held at the end of each year and certificates given, and when the student has passed both courses he should be recognized publicly as ready for the work of a Sunday School teacher.

Needless to say the training class should never be invaded in order to secure teachers to fill up the places of absentees in the school. This would be fatal to its success. During the two years' course model lessons might be given by the trainer to a class brought up from the school, and the students themselves might be asked to prepare and give a lesson to such a class, which should afterwards be subject to the criticism of the trainer and of the whole class.

All this would tend to give the teacher zeal and purpose in his work. It would help to enlist the very best teachers,

for at present many refuse to take up this task because they are painfully conscious of their unfitness for it. This plan could not fail to lead to better results than have ever been obtained in the past.

The fact that we have said nothing as to their spiritual preparation and character is a compliment to the present-day teachers. As a general rule their zeal and devotion cannot be doubted, otherwise they would never have given themselves to a work that for many of them must be far from easy. Still in the midst of all the noise of reform we must not lose sight of this essential factor. Sterling Christian character in the teacher is the supreme, though it is not the only, qualification. Without this no teacher can ever really succeed. The great spiritual issues must always be kept in view, and the reforms which are being suggested to-day are only intended to secure these more surely. The teachers should have their prayer-meeting. This might be held for a little while before or after the school session, and should have a real place in the teacher's life. The teachers' meeting also should be more than a business meeting. The work of God in the school should have its place upon the agenda. Conventions, too, may be of great help in leading every worker to aim at the highest. Above all the best results can only be secured if the teacher comes to his or her class from the secret place of prayer and from a life that has been a close walk with God.

G. F. STANLEY ATKINSON.

## THE NEW EDUCATION IN CHINA

*Records of the China Centenary Missionary Conference.*  
(Methodist Publishing House, Shanghai.)

**I**F an adequate education will 'lead out' whatever power and ability may be latent in the mind, then the application of a new system to a vast nation like the Chinese will exert a potent influence that cannot fail seriously to affect history, and may modify the future in ways but dimly apprehended and appreciated by those who are foremost in urging that this great task be undertaken.

The history of past nations can furnish few examples, if any, of what transpired in China when the official condemnation of their national education was publicly announced at the close of the Russo-Japanese war. A complicated system of examinations, which had obtained for many centuries, and which dealt with the literature, ethics, and politics of the country was discarded in a day, and flung overboard as so much débris, like the deck wreckage of some sailing ship that had weathered a typhoon. The reading world to-day is familiar enough with the old Chinese system, which culminated in their annual and triennial examinations. That the responsible officials, however, should have cut it away by the board without any wringing of hands or sending up of signals of distress, clearly shows that they understood and appreciated the antiquated character of the education which hitherto they had regarded as perfect, as well as the new era that was opening out before them.

It is worthy of notice that during the millennia of China's history education has held a foremost place in the national ideals. Once and again rival parvenus have struggled for the mastery and aspired to the Imperial yellow, and the stronger has at last, through streams of blood, climbed up upon the Dragon Throne. The conqueror has, however,



always maintained, untampered with, the existing education of the country. Mongol and Manchu from the virile north have at times ruled over China's millions, and have always conserved and even strengthened the national educational system. What they found in operation appealed to their judgement, and they regarded it as too effective to be cast aside or indeed modified.

It is a remarkable phenomenon in the world's history that the sages of China, who did so much to mould and conserve the nation's life, should have so emphatically inculcated and emphasized the advantages of education. Mencius, for instance, who in some respects stands in relation to Confucius as St. Paul stood to Christ, and who lived, taught, and flourished in the fourth century B.C., is insistent in respect to the importance of education, and the far-reaching influences which it exerts on individual character and national life.

An ancient duke questioned Mencius as to effective government. The gist of the latter's reply was, 'Regulate the agriculture of the people; they will then have a certain livelihood. When this is done the prince's care should be bestowed upon the education of the people.' He mentioned four grades of schools and colleges, which he insisted should everywhere be established. The scheme of education embraced colleges for the capital and larger cities, and day schools for the smaller towns and villages. The pith of the advice of Mencius was, as Dr. Legge has remarked, 'Provide the means of education for all—the poor as well as the rich.'

Readers may perhaps ask, 'If education in China has been inculcated so emphatically by her sages and fostered by her Emperors, why has the practical result been so poor, the fruit so meagre?' The answer is threefold. The poverty of the democracy is so general and so grinding that the masses have neither the time nor the means to command even an elementary education. Further, it has been thought neither necessary nor wise to educate the women of China; consequently one half of the population have lived in the densest ignorance. Lastly, the peculiar

structure of the Chinese language has made it impossible for the ordinary village lad, with some remarkable exceptions, to secure an education. Seven years at least must be spent in incessant drudgery ere the Chinese student can understand, read, and write correctly, not to say elegantly, his own language. Clearly, then, whatever ideals may have been fostered by Chinese rulers, and however enthusiastic and insistent the sages may have been in inculcating the necessity of a good education, China's millions have never been able to command it. The coarse rice and pickled cabbage which comprise the daily food of the masses of the people must be won by much toil and daily struggles.

We have now outlined in general terms the situation in China as it obtained at the close of the Russo-Japanese war. Already a new era has dawned in respect to the national system of education.

Three distinct agencies are to-day at work, each of which is endeavouring to enlighten, direct, and control the young mind of China. Of these, one is essentially national and conservative; the others are foreign and liberal.

We must mention first mission schools and colleges. From the beginning missionaries to China have sought to introduce a new and better educational system than they found there, and to widen the sphere and efficiency of its influence. They laboured to establish schools for girls. It need hardly be said that thirty years ago this was an exceedingly difficult task, and at first disappointing. A colossal and adamant inertia, not to speak of prejudice, was encountered, which could be removed neither by Act of Parliament nor magistrates' fines. Slowly, however, when the daughters of the poor who came to these schools and were educated therein were found to be no less attractive as brides, and at the same time as effective as housewives, it began to dawn upon the more intelligent that nothing but good could result from female education. Men found that an intelligent wife was a more lovable companion and a more valuable helpmeet than one who was densely ignorant and superstitious.

The initial stage of female education, at least in big

and progressive cities, has passed. To missionary associations, and individual missionaries, must ever remain the honour of blazing the way through the tangled growth of superstition that had flourished during the listlessness of many centuries. Already a large number of girls' schools have been established by the Chinese themselves.

Side by side with female education the early missionaries also established schools for boys, and in this sphere less opposition was encountered. A large number of elementary schools was opened throughout the eighteen provinces, and though the results were at first sometimes disappointing, a wider experience and a more appreciative attitude of the less prejudiced of the Chinese soon made it possible to achieve substantial results.

Nor have the efforts of missionary societies been confined to elementary schools, either male or female. Great educational centres have been established, like the Canton Christian College, the College of the Methodist Episcopal Church at Shanghai, and the High School of the Wesleyan Methodist Church at Wuchang. In these, Chinese youths may obtain a liberal education at a nominal cost. The English language is taught; and, in addition, mathematics and modern science. Of course in such educational centres the Christian religion is also taught, though no undue influence is brought to bear on any young man to induce him to submit to baptism and join the Christian Church. These high schools and colleges have already accomplished much towards the enlightenment of China's young men, and this some of the foremost officials have acknowledged. Not long since, in a progressive native newspaper published in Hong-Kong, the editor devoted seven leaders to the discussion of the relative merits of Confucianism and Christianity. In the course of the argument he referred to the Canton Christian College in most appreciative terms, and urged that other colleges of a like educational status should be established. This college is, as all in the East know, the product of American energy and generosity. It would be difficult to over-estimate the

advantages which the education given in missionary schools and colleges has conferred upon China.

Of the 'foreign and liberal' educational agencies in China, one as yet is in an embryonic stage. It is proposed to establish two universities. Of these it is urged that one ought to be founded in the very centre of the empire—perhaps at Wuchang or Hankow; the other will adorn the slopes of the hills of Hong-Kong. At present it would appear as if there were some danger of rivalry between the two schemes.

The definite suggestion that a university be established in Central China was, we believe, first in the field. But individual writers and wide-awake governors have for some years suggested that Hong-Kong should have a university of its own.

The scheme of a central university for China was elaborately outlined and earnestly urged by the Rev. F. L. Hawks Pott, D.D., at the great Shanghai Conference in 1907. 'We would therefore bring forward a plan of great magnitude which, it seems to us, it would be well for the missionary body to consider seriously. It is the proposal to found here in China an interdenominational Union Christian University. By university we mean an institution that would be doing the work of the post-graduate courses, the professional schools, and the science schools of an American university. It would not interfere with any of the existing colleges, because it would be undertaking work of higher grade than is attempted by any of them. It would be situated in some city near the centre of China, and the present mission colleges could act as feeders to it.' Great interest was aroused because from the first the Rev. Lord William Gascoyne Cecil has enthusiastically supported this scheme. In addressing the Conference in favour of the proposal he said 'he had discussed this subject with people who were very well qualified to form a fair judgement on it. He had discussed it with Sir Ernest Satow, late British representative at Peking, and also with representatives of Oxford and Cambridge.' He averred

that prevailing sentiment in England was in sympathy with a university which would dominate thought and provide an education more perfect than either China or Japan could provide unassisted. He urged that the promotion of such a university should command the sympathy and the service of men of intellect, and attract men of light and learning from the West to the East, who should be in touch with and represent the great educational thought of America, England, and Germany. If this high ideal were not attained it was thought that an interdenominational university would not be strong enough to resist the possible competition which it might be exposed to, perhaps by the Chinese Government, and, probably, by people who were in no ways favourable to religion.

The promoters of such a university—interdenominational and international—aim at enlisting the sympathy and financial support of the intellectual leaders and wealthy philanthropists from the most enlightened Christian countries of the West. The education provided in this university would be comprehensive and effective, but dominated by Christian ideals, and competent to counteract the influence of merely secular and agnostic teaching. Whether this scheme will be consummated in the near future remains to be seen. It is backed up by influential supporters; it should command the help of the Churches; the university would be supplied with promising students from the many Christian schools and colleges already in existence throughout China. That the Chinese Government would recognize such a university cannot at present be affirmed.

The prospects of a university in the near future for Hong-Kong are, we believe, more roseate than may reasonably be entertained for the international Christian university in mid-China. For many years the colonial government and local millionaires have been urged by educationalists and others to rise to the needs and opportunities of the hour and found a university in Hong-Kong. When Sir Matthew Nathan was governor of the island he

gave to the scheme, at that time but vaguely adumbrated, his eager and enthusiastic support. Not until recently, however, have possibilities become probabilities.

Hong-Kong is admirably suited to be the intellectual Cambridge of south China. Its climate is fairly healthy; it is near the great commercial and intellectual centres of Canton and Fatshan. A university here would stand upon British soil and enjoy British freedom. Queen's College, in which there are more than a thousand Chinese students, has long been established; and though the education is somewhat elementary, because of the age and quality of the youths that enter, the college has done good work. Young men are to-day filling responsible positions in all parts of China who have been educated in Hong-Kong in Queen's College. In addition to this the colony has also a school of medicine that has been watched over and developed with assiduous care by British practitioners. It will be seen, therefore, that already the nucleus of a university exists.

A new and powerful impetus was given to the movement about a year ago by a Parsee gentleman named Mr. Mody. He has spent many years in Hong-Kong, and is reported rich. Suddenly, and quite unexpectedly, as far as the general public was aware, he announced his intention to give the land and build a university, provided that the rest of the community would raise an endowment fund sufficient to guarantee that it should be manned by the best professors and provided with the best apparatus so generously as to preclude any future embarrassment. This offer was at once a challenge and an inspiration. Large sums have already been subscribed. Both Chinese and foreigners have worked together. The Hong-Kong Banking Corporation, for example, has given \$50,000 Mex. (£5,000 sterling); other commercial firms have not lagged behind.

The Chinese merchants have also subscribed with unexampled liberality. A remarkable indication of the changed times in China was a donation of \$10,000 (£1,000) from the Viceroy of Canton, who informed the committee



that he had urged the central Government at Peking to suggest that wealthy Chinese throughout the empire should look with favour upon the undertaking and support it with their wealth. There appear to be solid grounds for concluding that this university will soon be established, and the dream of its promoters realized.

The teaching will not be in the commonly accepted sense 'Christian'; and therein it will differ from the proposed university for mid-China. No prospectus has yet been definitely outlined. It is possible that there may be a theological school attached thereto, supported by private subscriptions or missionary funds. The object which the promoters have in view is an adequate intellectual and moral equipment for the young men of China. Moral and intellectual effectiveness will be sought, and no questions will be asked as to the students' creed or non-creed. Parsees, Buddhists, Confucianists, and Christians will work side by side in the pursuit of the theoretical and practical knowledge which constitutes an adequate training for life's duties.

Such a university will immensely benefit China. Most of the students will be Chinese. They will flock thither from their mainland homes, and, when their education is completed, will return. It is affirmed that they will find lucrative and responsible positions in the stirring political and new professional situations open to them in the new China that is now arising from the old.

The education which we have described as 'essentially national and conservative' must now briefly command our attention. It may be said at once that it is impossible to do justice to the national system of education introduced throughout China by the Chinese Government in this paper, and all we shall attempt is a cursory sketch in its broadest outlines.

Whatever views the Chinese Government may have entertained during recent years as to the value of Western methods of education have been held privately, and, notwithstanding the object-lesson presented by Japan at her

doors, no public and official restlessness indicated that any change from the old paths was contemplated or desired. When, however, the armies of Russia were swept down before the tornado of Japan's battalions in Manchuria, and the great fortress of Port Arthur was blown into the clouds by her daring sappers, a new light suddenly burst upon the Government. The old system was at once discounted and discarded; a new one was elaborated and established. In a word, immediately, and without any apparent previous preparation, the determination was arrived at to establish new schools and colleges throughout the eighteen provinces after the model of those which had been so effective in Japan. These new schools were graded as elementary, secondary, and higher grade.

The Government went to work with almost convulsive energy to give immediate effect to the new order of things. It was first of all necessary to secure adequate buildings. In the provincial capitals the old examination halls, which had existed for a thousand years, provided commodious sites and ample material for the erection of the new buildings. Consequently parts of these were at once demolished, and on the old sites and from the old materials new schools were speedily built. In the country towns and walled cities, where no such examination halls existed, sundry temples were at once commandeered. From these in some cases the idols were removed, and in others destroyed. Where the officials were less daring and iconoclastic the idols were allowed to remain, but were in all cases hidden from the gaze of the students by screens. In addition to the temples, ancestral halls were transformed into school-houses. Where none of these buildings existed, new schools were built with amazing energy. No 'religious question' and no 'vested interests' were allowed to interfere with the Imperial decree for a moment.

These new schools were elaborately furnished with desks, blackboards, and other apparatus. Many of them were supplied with scientific apparatus from Japan. Charts were hung upon the walls; mineral and geological speci-

mens shown in glass cases; chemical and electrical plant was supplied; lastly, reading-rooms were arranged filled with the daily papers for the use of the students in their leisure hours. It will be seen that the new start was undertaken with abounding energy, and apparently much was expected to accrue therefrom. Indeed, as far as the plant and equipment went, little more could be desired.

When the Government approached the question of efficient teachers they were confronted with a far more difficult problem. We venture to say that this is the weak point of the whole movement. When Japan emerged from her mediaevalism and expected recognition from the nations of the West, her rulers saw that the education of her people must be their first care. They saw further that the Japanese themselves could not do the work. They therefore availed themselves of the best teaching talent that the Christian world could offer, and gave every encouragement to Western teachers—missionaries included—to come and open Western schools throughout her dominions. China, up to the present, has done nothing of the kind, if a few schools at the most important centres be excluded. Some Japanese masters have been employed because they are cheap. As far as our experience goes, the schools which we have visited have been manned by Chinese teachers, who are quite unfitted for their task. Some have studied a little in Japan, or have been educated in Hong-Kong. Others have learnt some English in private schools, taught by Chinese teachers who themselves had learnt what English they know in the Sunday schools of America or Australia. China has blundered more than once in buying cheap commodities because they were cheap, and we are sure that here again she will rue the day in which her rulers decided to place these new schools and colleges under the care of incompetent teachers. It would involve a large expenditure to call to her aid good English or American school-masters; moreover, the question of language is an immense difficulty. Yet it would have been greater economy, from every point of view, if money had been spent

to secure competent teachers rather than things should have taken the course they have.

What, then, is the curriculum? First, Chinese is taught by more scientific and effective methods. Hong-Kong led the way in her elementary schools in this regard, and the Chinese Government were quick to see that the new way by which the Chinese characters were read and understood, moving gradually from the simple to the more complex, was a great advance on the old plan, which meant that whole books were memorized by the learner, who meanwhile never caught a single glimpse of any meaning contained therein. In addition, some knowledge of history, geography, and arithmetic is now within the reach of the learners. An attempt is also made to teach English in some schools, but with very indifferent results. The scientific training must be very unsatisfactory, and as far as our observation goes, the scientific plant is left to the tender mercies of rust, dust, and the hand of time.

We do not disparage what has been done. The new is a vast improvement on the old, but we had hoped for something better. The Chinese Government should not harbour suspicion against foreign teachers, and should not, for the sake of economy, employ those who are incompetent.

Special note must be made of the new emphasis laid by the Chinese on the military training of the young in these national schools. Hitherto Chinese soldiers have been objects of contempt to foreigners, and of indifference to their own Government. The profession of the soldier comes last in the famous four. Indeed, it has been said that when the recruiting sergeant measures the physique of the raw recruit, the measuring stops at the shoulders; the head goes for nothing. Now, however, new life is being infused into the younger generation, and most of the schools are really nurseries for generating and fostering a military spirit. It seems to be the avowed aim of the Government to encourage this new military enthusiasm. Many of the scholars affect the dress of the Japanese military man, though few discard the queue. Every day there

is extensive drill, after foreign models, and the scholars are now as familiar with martial music and modern weapons as they are with their own chopsticks. Hitherto the military spirit has been condemned by China's sages, and despised by the civil rulers of the empire. Now there is a deep-seated ambition, not to say determination, that in the near future the army shall be able to defend their own homes, and to rebuff any attempts of foreign countries to coerce the Emperor into ways that are distasteful, or to extract concessions that appear inexpedient from the officials.

As to the results of the new education upon the nation, it is quite certain that the combined influence of the three separate educational forces has destroyed once for all the faith of the people in the ancient educational régime. Already this has been effected in the minds of large numbers of the educated and governing classes, though in small towns and villages the old type of teacher lingers on and the old system obtains. The march of the new will destroy the old root and branch. Another result will be that the idolatry and superstitions of Buddhism and Taoism cannot live. Already there is a great change in the attitude of the masses as to idol worship, and as to many of the current superstitions. Both must be absolutely discredited and rejected. The way will soon be quite clear for the Christian missionary, with his gospel of the one true God, and Jesus Christ whom He hath sent. Hair-split phases of theological thought will avail little, but 'the faith that worketh by love.'

The new military spirit is a more serious affair. During the last seventy years China has frequently been compelled to submit to coercion, and often she has deserved what she has received. Ignorance and weakness have joined hands and led her to take up impossible positions and offer impossible treatment to those much stronger than herself. The inevitable humiliation has followed. We believe that, with the new era of enlightenment and a strong army to support her, China will never again assume the untenable

positions of the past, but will, when she makes a legitimate demand, be able to support her claims and see that they are respected. The new education will lead her to modify much in her own system of government, which will immensely improve the condition of the people. The torture of arrested persons in order to extract evidence for their conviction, the manacling of prisoners, and the constant beheading of the condemned, though at times innocent persons, must gradually be discontinued because of their barbarity.

The new education of China will clothe the Government and people with a fresh light, and will infuse into both a new life. Officials will not dare to oppress the people as they have done in the past; suspicion will not characterize the attitude of the people towards one another. A healthy humility, which accompanies a sound education in certain branches of knowledge, will make her anxious to learn more from whatever source is open; she will be fitted to enter into the comity of nations, and thereby her own *amour propre* will be gratified; freedom of thought and of worship will give the Chinese missionary an opportunity beyond the dream of those who, in much tribulation, laid the foundation of the Protestant Church in that great country a hundred years ago.

CHARLES BONE.



## RUDOLF EUCKEN ON RELIGION AND HISTORY

*The Problem of Human Life.* (London: Fisher Unwin.)

*The Meaning and Value of Life.* (London: A. & C. Black.)

A BOOK by Rudolf Eucken is something more than an incident of the German publishing season. For a wide circle of readers it is a European event. Eucken has his recognized interpreter in this country,<sup>1</sup> whose business it is to keep us informed as to the rapid movements of this master mind; and especially since the award of the Nobel prize for contributions to contemporary literature, the products of his pen have been eagerly awaited in every country in Europe. The third edition of his *Central Problem of Modern Philosophy and Religion*, published this year (1909), but not yet translated, stimulates as well as satisfies expectation. The work has four sections: 1. The Soul-foundation of Religion; 2. Religion and History; 3. What is Christianity? 4. The Battle of the Moment in Christendom.

The special purpose of this article is to call attention to Eucken's treatment of the relation between religion and history, always a critical question, but never more so than at a time like the present, when historical criticism has seemed to many to threaten the foundations of religion.

By way of preface it is only necessary to note that Eucken has packed a great deal of meaning into the phrase 'spiritual life.' It means for him the whole effort and attainment of that amazing living, believing, hoping, striving, suffering, sacrificing, achieving power, which we know as the spirit of man. It is the image of God in man, the divine power which God has given to man, and which

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<sup>1</sup> Mr. Boyce Gibson.

man shares with God. Eucken's problem may be defined as that of interpreting the Christian religion in a way big enough to be in harmony with every worthy effort of that spirit.

By 'culture' Eucken means all that the best German writers include under that word. It does not stand for the narrow affectation of a circle, or the enthusiasm of a university clique, as it often has done in England, but for the whole organized intellectual product of an age, differing from religion as the mind differs from the soul. Attempts have been made, both in England and in Germany, to make religion a department of culture, and to set religion in opposition to culture. Eucken recognizes that both efforts are mistaken. Religion is the inclusive thing, and just because it is so vastly comprehensive it may be distinguished from culture, but not opposed to it.

Another word which occurs with an un-English connotation is the expression 'positive religion.' The word 'positive' is a stronger rendering of our word 'definite.' It differentiates between a general religiousness, or a philosophic faith in God, and a religion in which divine action takes place at some definite point in time with definite consequences and results in human history. There is a new and powerful school of teachers in Germany known as the 'positive moderne.'

Eucken begins with a rapid sketch of the rise and apparent results of the historical method, stating them negatively first, in order to convert the negation into a new affirmation on a strong and indisputable basis. His argument may be summarized. Nothing is so characteristic of the nineteenth century as the development of the historical conception and treatment. If the eighteenth century is called the century of philosophy, the nineteenth will be called the historical century. It has brought us into a different relation to truth, and has radically altered our world by looking on the rise of life as the result of a long process, and learning to value the present as a link in a continuous chain. The introduction of the new method

was bound to mean an upheaval in the whole sphere of life, thought and action. It brought with it a broader basis, a stronger movement, a measureless wealth of individual culture, a clearer vision, a calmer judgement, a closer connexion between all stages of life, and a stimulus to take possession of threads which have been handed over to us from the past and to carry them through with all our might; it brought a call to spontaneous co-operation in the great work of the universe.

Religion could not escape its share of this transformation; and Christianity, owing to its historical roots, was bound to feel the shock severely. In Christian history religion has appeared to come to us from a height which towered far above all human power and action. A wonderful deed, a manifestation of God, had placed this height in human history. All change in men's affairs could not affect it in the slightest. The only problem was to maintain what was won on this height in its unadulterated form and keep it ever present to all ages.

The historical method challenged this conviction severely. It carried its assurance of the close connexion of events to that height of heights, it examined its surroundings, and showed that it too was not lacking in connecting links. It reduced the intervals more and more, till at last the highest appears as the summit of a movement, beginning in a remote past, and so much a piece of a great whole that it can only disclose its essential meaning in cohesion. If the historical method can take in the Christian facts as well as all other historical facts, our conception of the propelling forces must become different. The sharp contrast between human and divine disappears more and more. The human is called in to help in what we recognize as a divine process, and it has received an inward elevation through the partnership. The divine gains a greater psychical proximity and familiarity. There is more inward unity in life and a broader basis for religion.

The historical method brings a corresponding change in the relations of religions to one another. The individual

character of each particular religion has to be understood in the light of the homogeneity of the factors divine and human which lie behind all religion. Every peculiar form has some reason behind it. The severity of an absolute view yields to the geniality of a relative one. Every religion is seen to have some value. If knowledge were our only interest this would be clear gain. But it appears doubtful whether the gain to knowledge is not a loss to religion. Science seeks to bring all diversity into a continuous coherence, but religion is not possible without a contrast, and a clear separation of the human and divine.

Eucken, then, brings us to face the need of finding a new standpoint, from which to view the sacred history. This is necessary because: (1) we must differentiate between the facts and the supernatural sublimity which faith has found in them. (2) Under the searchlight of criticism many facts have forfeited the directness and meaning which appeared to belong to them. (3) It is not satisfactory that religion should rest on an involved intellectual process, and that we must pass through grave doubts and hesitations before we obtain it again, making something of it which it previously was not. (4) The new method has brought divine and human close together, and the next step on that road is when the human draws everything to itself which formerly seemed the effect of the divine. Religion would then become a mere part of a general life of culture, when every pre-eminent height is lost in the record of its genesis and progress. (5) The argument that the religion of an epoch must grow out of the movement of an epoch, not from a dead past, but from a living present does not really help. Religion as a mere product of an age is not able to control any age. With the sacrifice of the idea of eternal truth, and a full surrender to the conditions of any time, religion will become a semblance and a shadow. (6) The historical treatment with its relativism forces the ultimate question forward—is religion as a whole a play of phenomena, an historical category, a phase of evolution through which humanity must

pass, but through which it has finally passed? Although only an extreme section of positivists have got so far as this, the influence of their ideas reaches far into human life, and this relativism is far more dangerous to religion than the method of the eighteenth-century attack which tried to explain religion as an invention of the priests.

No one can say that Eucken is not here 'facing the music.' He has seen the worst and looked it severely in the face. It is interesting to note how he reaches his reconstruction, and for those who have been with him down into the depths there may be some profit in noting the steps by which he ascends.

His first point is the one popularized in this country by Mr. Balfour in his *Foundations of Belief*—that religion and life are in the same boat. If there is nothing but a stream of existence and no terra firma, life, knowledge, science itself are all on the stream. We must get standing ground somehow unless we are to be carried into the abyss of nullity in which existence is swallowed up, as in a Hindu system of metaphysics. We are confronted with the monstrous conclusion that makes men

the flies of later spring,  
That lay their eggs, and sting and sing,  
And weave their petty cells and die——

then the mind revolts and becomes most certain that everything is not afloat on the stream; for the outstanding fact in history is that the passion for stability, the strife for the eternal does turn itself into deed and performance. External historical facts, and the history of supreme achievement in the spiritual order, mean two altogether different things. In nature the connexion between events is outward and external, but so far as man oversteps nature he becomes a real builder of a culture-kingdom which counteracts nature. There is no culture without an effort to hold fast by certain models, deeds, and personalities; without taking up the battle against the merely temporal.

The historical moments which contain what is valuable

for all time are the moments when the spiritual life of man reaches its supreme activity. In such moments time is mastered and the truth it holds becomes timeless. However we use the words 'true' and 'good' we mean something that implies a timeless order of things. In being identified with them the spirit enters on a new stage of reality. Man has always had to strive for his footing in this everlasting order. The effort and toil and experience of history are his endeavours to secure that footing, and as compared with this the rise and fall of nations is not worth calling history. Real history begins when we escape from the merely temporal, and penetrate to a depth where we can establish between ourselves and the historic fact an inward communion of life which bridges all the separations of time.

This is the basis of Eucken's reconstruction—he postulates for historic Christianity with this philosophic background, three factors:

(1) A Personality who has unique importance and lasting worth. At a time of strife and decadence Jesus lives in a world which He brings with Him of deep peace and pure innocence.

(2) In standing by the fixed point given by this Personality Christianity is not stationary. Its progress as well as its origin is under the guiding Spirit of God. It is progressive because the course of centuries brings new materials to the question of life and existence with which religion is concerned. It is our task to use the new material in interpreting the old.

(3) Christianity is set into a profound and splendid theism. But the anthropomorphic and mythological method in which that theism was set forth under the old conditions make the old method too narrow and too small. The value of the indistinct pantheistic movements of to-day is that they correct this one-sidedness. The problem of the future is to keep the breadth and largeness of outlook given by these movements, and yet retain the full ethical value of Christianity. Yet this must be attempted if religion is to retain that sympathetic touch with human



thought which it cannot do without. The need of the moment is for simplicity and concentration. If religion is to work mightily, and penetrate far, it must be possible for its truth to become the experience of anybody. It must on one hand embrace within its compass life in its furthest extent and its greatest contrasts, and on the other hand offer to men an innermost core of meaning which any one may experience, and which carries with it an interpretation of the deepest depths which life brings.

Eucken's synthesis is not final, nor adequate for the Christian mind, but these great merits may be claimed for it. (1) It recognizes what philosophy commonly neglects, that the real purpose of a philosophic view of life can only be served if philosophy accepts history as a datum. A philosophy which would make the facts of history impossible is an impossible philosophy—it is no use to any one, and merely discredits the man who brings this pint-pot to hold the quart of historic happenings.

(2) The central interest of human history is the striving, endeavouring, battling, conquering, spirit of man, and especially the endeavour of that spirit to get a foothold in an eternal kingdom. Eucken recognizes that this supreme mystery is the product of two powers, not one. It implies a dualism—God and man. Its meaning cannot be exhausted in the terms of one Power.

(3) He allows room within the working of the Spirit of God for the interpreting spirit, as well as the creating act and the redeeming fact. The penetrating analyses of the facts of the life of Jesus Christ given us by St. Paul and St. John are, equally with the facts themselves, products of the Spirit that creates religion, and equally necessary in interpreting the inner meaning of the religious life. St. Paul's analysis of the Gospel history gives it to us as a theology of grace and a divine redemption from sin: and human need cannot do without that. St. John's interpretation corresponds even more closely with Eucken's suggestion in making the historic fact a presentment in history of the Eternal.

DUGALD MACFADYEN.

## GREEK AS IT WAS AND IS

*History of Classical Scholarship.* By J. E. SANDYS, Litt.D., Fellow of St. John's College, and Public Orator in the University of Cambridge.

*Thomas Linacre.* By WILLIAM OSLER, M.D., F.R.S., Regius Professor of Medicine in the University of Oxford.

*Plato. As an Introduction to Modern Criticism of Life.* By EMIL REICH, Dr. Juris.

THE first decade of the twentieth century will long be memorable for the fresh impetus given, not less in Mayfair than on the Isis, to the Hellenistic revival, now for some time conspicuous among the higher intellectual interests of the age. At Oxford, Professor Gilbert Murray's lectures on Greek thought, art, and letters could not have attracted more attention if he had been the discoverer of a new language rather than a teacher, singularly fresh and accomplished, of an old. In London, for days or even weeks together, the Hungarian Platonist and Grecian Dr. Reich, installed at Claridge's Hotel, has been instrumental in giving to that fashionable caravanserai something of the appearance presented by Balliol Hall when Jowett entertained mixed audiences with his discourses on the *Republic*; meanwhile, at his house in Onslow Square, Dr. Murray's predecessor, ex-Professor Bywater, has been carrying a stage further the Aristotelian researches that distinguished his tenure of office terminating just before the long vacation of 1908; for it was only after fifteen years' occupancy that Mr. Ingram Bywater retired from the Oxford Chair of Greek; he had held it since Benjamin Jowett's death in 1893. For several reasons, personal and popular, as well as literary and academic, the choice of his successor, supervening on the

renewed agitation for abolishing compulsory Greek, not only attracted prolonged attention, but revived varied and stimulating associations. More than half a century had passed since the circumstances of his original appointment to the office, the personal fascination exercised, and the widely felt work done by the most talked of among Balliol's latter-day masters, identified the vacant professorship with Mr. Bywater's immediate forerunner. Dean Gaisford, on the recommendation of Lord Liverpool, began to fill the position in 1812; he continued to do so until 1855. Palmerston's nomination of Jowett in his place, acted as a challenge to the new professor's personal, political, and theological enemies; their animosities had from the first the effect of surrounding Gaisford's successor with the martyr's halo. His contribution to *Essays and Reviews* in 1860 wound up with a picturesque and pathetic paragraph of self-portraiture, describing the searcher after truth, persecuted by his enemies, misinterpreted, distrusted by his friends, but under all oppression sustained by an inward conviction of disinterested devotion to the sacred object of his quest. The limpid language in which these thoughts were clothed may still serve to show how Jowett contrived to make his Greek lectures, and the specimens of platonic translation introduced into them, practical lessons in English composition also.

The musical cadences of the well-ordered words long lingered in the minds of undergraduates; these, in their turn, quoted their tutor's *Apologia* in the family circle, and contrived widely to disseminate a predisposition in favour of the man who, in 1854, had experienced the mortification of seeing Robert Scott elected, by the smallest of majorities, to the College Mastership.

Scott's defeated rival took the disappointment so much to heart, that for two years he played the part of Achilles in his tent, never dining at the high table nor entering the common-room. His position in the battle for the salary had, however, already enlisted popular sentiment on his behalf. For years he received only a nominal remunera-

tion. All that theological distrust, and much that personal dislike could suggest, was done or attempted against him. Pusey himself in 1843 had been suspended for three years, because of his Eucharistic teaching; the Canon soon after 1860 retaliated on the professor the treatment meted out to himself; he cited Jowett for heresy before the vice-chancellor. 'Will you,' asked that functionary, 'sign the Thirty-Nine Articles?' 'Yes,' chirped out the heretic, 'if you'll give me a little ink.' The money question made no real advance towards settlement till 1865; Christ Church then brought the stipend up to £500 a year. The Commission of 1877 raised it still further to £900, on the condition of the professor being a student of the House. For ten years, therefore, after his appointment in 1855, Jowett did the work of the Greek Chair for a nominal salary, calmly resting on his favourite maxim: 'Never fret, never explain, never apologize, and let them howl.' During that time his personal friends had in 1862 made offers of voluntary help. These were declined with the characteristic remark: 'It does not do, and is not consistent with the dignity of a human being, to have received about twenty pounds from everybody you meet at dinner.' Another reason for the quickened and extended speculation concerning the bestowal of the most distinguished piece of academic patronage that has recently fallen vacant was the brilliant university career of the nominating Prime Minister. Before Gladstone the chief instance of a scholar Premier had been Canning, who, however, was not called upon to make any Greek professor. But neither Canning nor Gladstone, any more than another accomplished Grecian among British statesmen, the fourteenth Lord Derby, won any of those academic distinctions with which Mr. Asquith had literally loaded himself before his undergraduate days were over. Balliol had thus done so much for the Prime Minister that he has naturally first looked to Balliol for recipients of his promotion in Church and State.

The most representative of residential Oxford workers had ventured to hope the choice might fall on Mr. Arthur

Sidgwick, of Corpus, who had already acted as Greek Reader. The likeliest names, however, alphabetically given, were always these: Mr. T. W. Allen, Fellow of Queen's, a collaborator with Mr. Goodwin on the Homeric hymns, and with Mr. Monro, Provost of Oriel, on the *Iliad*, as well as editor of the *Odyssey* for the Oxford classical texts; Mr. J. Burnet, an authority on Plato, who, since 1892, had filled the Greek Chair at St. Andrews; Mr. F. G. Kenyon, whose researches among Egyptian papyri have added Aristotle's *Athenian Constitution* and *Bacchylides* to the existing stock of Greek literature. Another deserved favourite with competent critics was Mr. H. P. Richards, Fellow of Wadham, perhaps the ripest scholar of all, and belonging to a rather earlier generation than the rest. It is, however, the fashion nowadays to catch one's professor very young. The choice finally fell on the most youthful, perhaps, of all those in the field. The new professor, Mr. G. G. Aimé Murray, neither as Fellow nor undergraduate ever belonged to Balliol. At the age of twenty-three Mr. Murray became Greek Professor at Glasgow. He is now only the second occupant of the Oxford Chair who, in the way already described, began his work on an adequate salary. His return to his own university recalls what happened at Cambridge in 1889, when Sir R. C. Jebb, who had since 1875 held the same Scotch Chair as Mr. Murray relinquished in 1908, was translated to the professorship which it was known had long since awaited him on the Cam. The present mention of this, the greatest of Greek scholars in Europe at the time of his lamented and premature death, suggests another reason for the exceptional interest taken in the succession to Mr. Bywater. It will presently be shown how, in Greek, as in other branches of learning, there was a time when instructors were systematically interchanged between the two great English seats of learning. To some extent in the nineteenth century that tradition had been revived by Jebb, who, while a Fellow and tutor of Trinity, Cambridge, delivered without payment a series of lectures

in the hall of University College, Oxford. At the same time, the foregoing details will have shown that it could never have been in contemplation, as was rumoured, to import a professor from Cambridge to Oxford.

Any delay on Mr. Asquith's part arose from the number of Oxonians abundantly qualified for the place. Oxford, indeed, has never been so rich as to-day in accomplished classical teachers of every kind. Where, thirty or forty years ago, a single college possessed one lecturer of commanding excellence in Greek or Latin subjects, there may now be found at least half a dozen, qualified to write books, each of which would belong to what De Quincey called the 'literature of power.' How this has come to be the case cannot properly be understood without some retrospect of the gradual progress made by Hellenic learning not only at Oxford and Cambridge but elsewhere.

The revival of Greek letters in Continental Europe belongs to the Middle Ages. England had subjected herself to the influences of Attic culture at an even earlier date. So far back as 668, the primitive Anglo-Saxon Churches, bent on organizing a national hierarchy, asked for an archbishop from Pope Vitalian, and got Theodore of Tarsus; he brought with him to Canterbury not only a store of Greek MSS., but learned compatriots capable of expounding them to Anglo-Saxon students. The fruits of the literary discipline thus planted in Kent between 668 and 690 continued to be in process of gathering long after Theodore's day. The Venerable Bede (673-735) had probably himself profited from instruction by Theodore's pupils; he also mentions many others who, like him, had learned Greek and Latin from the same teacher. There exists, however, in the British Museum a manuscript copy of the Lord's Prayer, the words of which are Greek, while the characters employed in writing them are English. The impression conveyed by this curious composition, as well as by other little documents belonging to the same period, is that their writers' acquaintance with the language must have been quite



elementary; moreover, to judge from the way in which the words are divided and marked, the English pronunciation of Greek in the eighth century must have resembled that of modern Greek or Romaic at the present time. The first step in the direction of providing the language and literature with a *Regius Professor* may, perhaps, be discovered when they had secured a royal patron. This happened during the second half of the eighth century, and was at least partially due to English influence. Alcuin, eventually Abbot of Tours, described in the old French chronicle as equally proficient in both classical tongues, was a native of York; Charlemagne, himself endowed with some tincture of Attic learning, profited by the congenial counsel of this accomplished North Briton as to the diffusion of that culture in which they both took an interest. The emperor, at the Churchman's instance, issued from Osnaburg a decree enjoining the systematic study of the language enshrining the intellectual masterpieces of ancient Athens; Charlemagne's son, Louis le Bel, continued the work his father had begun; fresh phil-Hellenic decrees appeared dated both from Ratisbon and Salzburg.

The consequences made themselves felt in every corner of Europe. Within a hundred years the British and Irish monasteries, taught by the Hellenistic missionaries from France, had equipped themselves for discharging the higher educational duties first recognized at the Carolingian court. The earliest precursor of a *Regius Professor* of Greek in these islands was Scotus Erigena, probably of Irish birth, certainly the intellectual product of an Irish monastery. The season of Hellenic revival under Charlemagne was followed by a relapse of four or five hundred years; during this time the Greek alphabet almost passed out of knowledge, and among the most learned Italians of the time few had even a distant acquaintance with the tongue. For us here the most interesting feature in the retrospect now taken is the abundant evidence of the closest intellectual intercourse between the Celtic centres of classical culture on both sides of the Dover Straits.

The chief conductor of those communications was St. Columba's companion, an Irishman, St. Gall, who settled in Switzerland, and founded and gave his name to the Benedictine monastery near Lake Constance. Between 500 and 700 A.D. the Benedictine monks did more than any other body of men to feed the flame of the Attic lamp. Closely connected with the Benedictine Grecians was our own countryman, John of Salisbury, who, though called by Bishop Stubbs 'for thirty years the central figure of English learning,' had not Greek enough correctly to derive the word 'analytic.' John Basing, archdeacon of St. Albans, and Roger Bacon are also conspicuous among the mediaeval Hellenists of British birth. These islands, in the way now described, acted as the pioneers of scholarship during the darkest ages; for Greek was taught at Glastonbury long before it was known at Oxford. Again, so early as 1339, the Byzantine Greeks who, settling in Calabria, became the school-masters of Western Europe, speak of the Anglo-Saxons as furnishing their aptest scholars. The chief impetus, however, to Greek study in England was given when Mohammed II took Constantinople in 1453. Florence then became the head quarters of universal training. Tuscan trading-ships contained, amongst their precious wares, all the materials for the study of Attic art, science, and letters, unshipping them at every port from the Mediterranean to the North Sea.

Geographical position had made the University of Paris the world's classical centre some time before the Muses were generally known to have found a home on our shores. Under the Tudors, however, Greek firmly and universally established itself in the curriculum of the innumerable schools founded by Henry VII and Henry VIII, as well as at Oxford and Cambridge. The eighth Henry was still reigning when the earliest Regius Professor of Greek, Robert Wakefield, began to teach on the banks of the Cam. He had for his successors, as Greek lecturers, if not as titular occupants of the Greek Chair, Smith, afterwards

Queen Elizabeth's Secretary of State, Cheke, Roger Ascham, and occasionally Sir Thomas More himself. These names mark an epoch in the British study of the older classical tongue, because they indicate the personal agencies which secured the adhesion of English scholars to the pronunciation adopted by Erasmus at Deventer. This means that the sounds represented by Greek letters and syllables were then nearly the same as they are to-day.<sup>1</sup> Now, too, Continental critics began to acknowledge that there were more good Greek scholars English bred, and even at the single college of St. John's, Cambridge, than there had been in the whole University of Louvain in many years. Wolsey and his royal master made the year 1535 memorable by placing Oxford in a position to rival the sister university's Hellenic fame. A little later was formed the germ of the Clarendon Press; before the end of 1541 the Oxford printer, Reginald Wolfe, by birth a German, had turned out an English version of the first Greek lexicon, that compiled by Hadrian Junius, and with an appropriate dedication sent a presentation copy to the young prince, the future Edward VI. On the Isis, however, the systematic teaching of Greek really dates from Grocyn. Of Wiltshire birth, he had visited Florence when it had become an intellectual as well as a commercial metropolis; there he had for his teacher Chancondylas; his fellow sojourner at the city on the Arno was another Oxonian, Linacre, who placed himself under the tuition of the Florentine Politian. Linacre, on returning to Oxford, revived medical science by translating and publishing Galen.

Grocyn, under the patronage of Henry VIII, was installed as Professor of Greek, nominated and salaried by the Crown. Sir Thomas More's Greek lectures at Cambridge have been already mentioned; he had qualified himself for their delivery by having attended Grocyn's

<sup>1</sup> It may be noticed in passing that from this time such elementary manuals of the language as there then were adopted *ἐντρε* for the typical Greek verb, which still retains its place.

Greek class at Oxford, as another Cambridge teacher, Erasmus himself, had done. During its early days in England, therefore, the two great universities rendered nearly the same service to Greek learning. Before becoming, in 1505, Dean of St. Paul's, the founder of St. Paul's School, John Colet, had learned evangelical Christianity from Savonarola at Florence and the religious value of the Greek tongue from Grocyn at Oxford. It was thus Colet's unique distinction, not only himself to perceive, but to convince his own generation, as well as future ages, that the Christian minister, of whatever denomination, cannot dispense with a competent knowledge of the tongue in which the Gospels and the Epistles have come down to us, and were in great part originally written. It is one of the ironies of history that the literary and theological principle thus insisted on by Colet should to-day be more practically admitted at educational seats and by denominations which Colet could not have foreseen, than at the university to which Colet belonged. Alas for the failure of some who should have known better properly to appreciate Greek as an instrument of intellectual training! 'Woe and woe,' said Colet to Erasmus, 'to one's Alma Mater if she plays the part of an *injuncta noverca* to the most beneficent and necessary of the two classical tongues.' Something of that sort has long been threatened at both those ancient homes of learning, between which, in respect of Greek, Colet recognized little difference. The equality attributed by Colet in Hellenic matters to the two universities has been generally maintained. Against scholars and editors like Bentley and Porson, Oxford can set the performances in textual criticism of Elmsley, Gaisford, Linwood and Monck. As for the best known of all Grocyn's nineteenth-century successors, Benjamin Jowett, this fact is to be borne in mind: Sewell may have preceded him as an expounder of Platonism; but in 1844 Jowett took the most important and fruitful step of his whole life. Going in that year to Germany, he familiarized himself with the history of Greek philosophy. On his return to Oxford he

began that teaching of the subject which introduced ideas wholly new into the traditional studies of the place. This was to exercise an abiding and elevating influence on the Final Honour Schools.

In Germans the Greek are sadly to seek,  
Excepting friend Hermann, and he is no German.

So runs Porson's well-known epigram. Jowett's German experiences instituted a new tie of friendship between the home of Hellenic learning in Great Britain and the Fatherland.

He lived to witness a revival of the mediaeval interchange in Greek teaching between the Isis and the Cam. That precedent had at first been followed when, during the nineteenth century, the famous Shrewsbury and Cambridge Hellenist, Shilleto, trained for the Ireland and other great Oxford prizes Balliol scholars like the late Sir Robert Herbert, for more than twenty years, as Permanent Under-Secretary of State, the successful director of our Colonial policy. Jebb's already mentioned Greek lectures at Oxford, coming after Shilleto's time, secured for Jowett himself a wide circle of expert and appreciative Cambridge friends. Both Jowett and Jebb, too, were absolutely at one as to the loss which intellectual culture generally, rather than scholarship, specifically must suffer from giving up the minimum of Greek still required at the Oxford and Cambridge 'little-go.' Some time since the editorial courtesy permitted the present writer a few remarks in this Review<sup>1</sup> *à propos* of the Greek Renaissance so generally visible in the culture of the time. That, however, has coincided with the opening of an almost universal attack on compulsory Greek at our most famous seats of learning. In the Presbyterian and the Independent or Congregational bodies no orders are given without proof on the candidates' part of more than a superficial tincture of Greek. The same holds good in the Wesleyan ministry. In the Established Church the passman who has secured episcopal ordination since he had

<sup>1</sup> 'Culture in the Crucible,' *London Quarterly Review*, No. 214.

done with Oxford moderations, or the corresponding ordeal at Cambridge, need not have opened a Greek book. To-day, therefore, it may well be that a pastor of any of the Free Churches possesses ampler credentials of Greek knowledge than the ordinary Church of England clergyman.

Oh if a language once be fairly dead,  
Let it be buried, not revived and read,  
The bane of every boy to decent station bred.

More that is misleading, sophistical, fallacious, and generally illogical, could scarcely be crowded into the same number of words as in Cowper's often quoted lines. The late Archbishop Temple perceived, though his friend, Sir M. E. Grant Duff, reproved him for saying it, that the value of Greek as a mental discipline for the elementary student, even more than for the advanced scholar, directly consists in the fact of its being not what is called a living tongue. In modern languages generally the conventional sequence of ideas, phrases, and sentences is much the same. In the Roman languages, and even in German, the sharp-witted learner, when brought to a stop by some unknown word, or some novel combination of idiom, can often infer from the context the probable interpretation. Greek is cruelly unfavourable to good shots and lucky guesses of this kind. Greek, like Latin composition, prose and verse, is a graceful accomplishment largely ignored at our newer seats of learning, and less in evidence every year at our older. Experience, however, has abundantly shown to other experts than those who are classical enthusiasts that there is no more searching test of good teaching, and of intellectual power as well, than translation of 'unseen' Greek. It was his rare success in satisfying that test which won the Prime Minister to-day his entrance scholarship at Balliol. The value set by judicious examiners upon performances of that kind is seldom unjustified by the subsequent career of the lad who best distinguishes himself in the ordeal.

T. H. S. ESCOTT.



## THE LIFE OF JAMES HARRISON RIGG

*The Life of James Harrison Rigg, D.D.* By his son-in-law, JOHN TELFORD, B.A. With Portraits and Illustrations. (London: Culley. 1909.)

ON the threshold of the new year we are greeted by the biography of one who, for more than half a century, was intimately connected with this Review. It was, indeed, Dr. Rigg who first suggested the idea of the Review to William Arthur in 1849; and, from the time of its inception in 1853 to within a few years of his death there was seldom a number without some contribution from his fertile and laborious pen. Most of the material for his numerous publications (a mere list of which fills two pages of the work before us) first appeared in its pages; and for many years, first in collaboration with Dr. W. B. Pope, and afterwards for a much longer period alone, he filled the editorial chair. To no one more than to Dr. Rigg, though he had many generous and able helpers, was due the permanence and influence of the Review. It is impossible to read this record of his life and to note the tenacity and hopefulness with which he struggled and laboured in its interests, and the paternal affection with which he marked its triumph and success, without at least understanding the generous appreciation which he received from Dr. Macaulay, the editor of the *Leisure Hour*, in 1890: 'You are always associated, in my mind, with the *London Quarterly*, the best of all the *Quarterlies*.'

It would be difficult to praise too highly the care and skill with which the present editor has selected and arranged the multifarious material for the Life of his distinguished predecessor; and if, like Homer, he will kindly 'nod' a moment, we will say at once and roundly that he has fulfilled his delicate and arduous task not only with

distinction, but with marked success. Dr. Rigg was a great and many-sided man; a great Englishman, a great English Christian gentleman. He was also a great ecclesiastical statesman and administrator; a great Church leader and debater; a man of strong will and vigorous understanding, of wide culture and extensive views and sympathies. Nothing excellent was alien to him in matters human or divine. His philosophy was deep and comprehensive, and profoundly Christian; his theology, distinctively and unwaveringly Protestant and Evangelical; and his interpretation of life, in all its aspects, such as growingly commends itself to thoughtful minds. In his earlier life Dr. Rigg was a considerable mathematician, but, in later years, his studies ranged over a wide field of ecclesiastical and general history, and carried him not seldom into the golden realms of poetry and art. He smiled when told by Mr. Watkinson on one occasion that 'at bottom he was a poet'; but it was true; nor was it quite so paradoxical as it might seem. For, of course, in saying that Dr. Rigg was in reality a poet, Mr. Watkinson did not mean to intimate that he was not also a subtle dialectician. There is no real incompatibility between the two faculties; and both are needed, not only for the literary critic and the preacher, but for the historian, the philosopher, and the statesman. Dr. Rigg was these and more, and his taste and his imagination were as evident in all he spoke and wrote and did as his great reasoning powers. Unlike one of his predecessors in the presidential chair, he would as soon have cut off his right hand as have burnt John Wesley's notes on Shakespeare. He was as much at home in Cowper and Wordsworth as he was familiar with the Differential Calculus and the *Principia*. His writings show the range and versatility of his acquired and natural powers. They have done not a little to guide and mould opinion and belief in this and other lands, and will be a permanent and prized possession. For subject-matter and for style and method they will rank (within their range) amongst the most discriminating and illuminating

intellectual products of our time. But not only was Dr. Rigg a great man, and a great leader and teacher of men, he was emphatically and, according to the evidence of almost every page of this by no means panegyric biography, a conspicuously good man. From any point of view he was 'one of the choice and master spirits of his age.' By many of all ranks and classes, inside and outside the Churches, he will be remembered with affection and regard, and many more, within the limits of his own communion in all quarters of the globe, will miss the vast knowledge, the mellow wisdom, the wide experience, the trained and balanced judgement, the lofty courage and integrity, the generous sympathy, the ever-ready help and influence of the spacious-minded and warm-hearted friend and leader who built up, enlarged, and gave stability and permanence to the Church whose genius and whose mission he defined, whose growing constitution he did much to shape and to consolidate, and whose world-encircling work he did so much and in so many ways to foster and extend.

This and much besides much better said will be found in the beautifully illustrated volume which, by further reference and by sample extracts, we shall now continue to commend. The author (be it said *sub voce*) is a writer to whom the art of dexterous dovetailing and of graceful narrative has become a second nature. He has an unerring eye for the essential and revealing facts and features in the character and life that he portrays. In dealing with the public life of Dr. Rigg he has evidently striven to be fair, and taken pains to be both accurate and impartial, while in the glimpses he affords of his more private and domestic life, as well as in the general estimate of his career and influence, he has had the modesty and wisdom to avail himself of exceptionally competent and sympathetic help. The comprehensive and judicial estimates of Dr. Rigg by such masters in the art of personal delineation and critical appreciation as the four ex-Presidents—the Rev. F. W. Macdonald, the Rev. J. S. Simon, the Rev. W. L. Watkinson, and the Rev.

J. Scott Lidgett—may be accepted as a final general summary of contemporary judgement on his personality and work. Dr. Lidgett's obituary address, here reproduced, stands out among the masterpieces of *oraisons funèbres* in ancient or in modern times; and our readers will know how to prize the beautiful and touching story of the early and the closing years of her distinguished father that we owe to Miss Rigg's loving and tenacious memory and to her delicate and candid pen.

Had the author oftener yielded to the *daemon Boswellianus*, which must constantly have urged him to indulge in those personal reminiscences in which, perforce, he must be rich if not unique, we might perhaps have had more of the Doctor's *obiter dicta* on men and things, learnt what were his aversions, predilections, and amusements, and been able to gratify more fully a not ignoble or unwholesome or unnatural curiosity. But for his self-suppression, his pages might have been still further enlivened by such pictures as that which we get of Dr. Rigg in the Thanksgiving Meeting at Carver Street, Sheffield, in 1878. 'There was some pause in the flow of promises. Dr. Rigg rose and said, "We will just sing a verse, and while we are singing perhaps another hundred pounds will be sent up. Let us sing one hundred and fifty pounds, second verse: 'To Thee, benign and saving Power, I consecrate my lengthened days.'" Dr. Punshon, who was on the platform, was quite unable to control his merriment at this invasion of pounds into the realms of poetry, and Dr. Rigg soon joined in the laugh. Even Dr. W. B. Pope could not keep back his smile.' These are trifles, but 'trifles make perfection.' Of the biography as a whole it may confidently be said that it will be admired for its completeness, its fullness of detail, its faithful delineation of character, its delicate touches and fine appreciations, and not least for its artless and yet charming English. Had space permitted, we should have been glad to trace at least in outline Dr. Rigg's career as circuit minister, as educationalist, as church reformer and adminis-

trator; and it would have been delightful and instructive to accompany him upon his numerous travels and to note his love of Nature and his interest in the various phases of humanity in both Europe and America; but other aspects of this widely-interesting and important memoir must not be passed by.

In one of his *Imaginary Conversations*, Landor makes Pericles declare that no history is delightful to him or interesting in which he does not find 'as many illustrious names as have a right to enter it.' This memoir is be-studded with historic and with cherished names—James Smetham, William Arthur, Charles Kingsley, Dean Stanley, Matthew Arnold, Archbishops Temple, Tait, and Benson, Professor Huxley, W. E. Forster, W. E. Gladstone, &c.—with whom Dr. Rigg, while on the London School Board, at the Education Department, and at the Mission House, as well as through his various writings, was brought into official and often into intimate and cordial relations. Several letters from these and other distinguished persons are here reprinted by permission of their representatives. Some of them are of much historic value, and others, such as those from Canon Jenkins and Bishops Perowne, Harold Browne, and Ellicott, will be read with interest by students of Christian Reunion and advocates of Church Reform. These are much too long to quote, but extracts from some others will be prized.

After a reference to the famous article in this Review on William Blake (Jan. 1869), which D. G. Rossetti regarded as the best and most penetrative review of the artist's life and character that had appeared, a long letter from the writer is inserted, and those who know James Smetham's *Life and Letters* will perceive at once from our short extract how full of character it is. Smetham had been reading Dr. Rigg's lecture on 'The Bible and Modern Progress.'

'I only wish,' he writes, 'I were sure that there were many who look at painting and art generally from your point of view, and who, so far from seeing in spiritual

religion a source of doubt and discouragement, see rather—what is really the truth—the most direct and pungent of all incentives to the best kinds of art—art not sacred because it employs itself on directly religious subjects, but because it carries sacredness, like airs from heaven, wherever it moves. I can well imagine that those Dutch painters, with their extraordinary power of delineation, would have given us a far different class of work if they had been under the influence of the simple piety and enterprising spirit of the Reformation, without going at all into scriptural themes. As it is, they are very depressing folks, in spite of all their fine colour and composition and sense of character. The intense degradation of those large-nosed boors of Teniers—with such faces as you might conceive on Gadarene shoulders—weigh on the spirits of all who love their kind, and wish to see progress, like *lead*. The desolate cabaret, with fire and beer and tobacco and the two long-sixes to break the otherwise blank wall, is no place for art to dwell with such observant power. . . . I am so much convinced on the subject of your lecture—so very sure that everything fair and good is to come out of the Bible—that it might be profitable to myself to dwell more directly on one branch of its gracious influence. I will try to do this and see how I shape.’

Equally characteristic, and not less welcome to our readers, will be the passages we quote from Dr. Rigg’s close friends, the Rev. William Arthur, and the Rev. Dr. W. B. Pope :

‘It is a boundless mercy,’ writes the latter, in 1870, ‘that we are kept at our moorings by one Presence and one Voice. Otherwise you and I would probably drift off, and in the same direction. What is your feeling about the grand old *Realism* of the Middle Ages? It is a wonderful refuge to me, when I am plodding my way with the men through the Trinity, the Person of Christ, Original Sin. These have been my topics lately. . . .’

As early as December 20, 1845, Mr. Arthur writes :

‘Your statement of studies makes my teeth water; what is to become of my poor brains? Unfed, unclothed,



uncared for; they are like "the untaught Indian's brood," growing wilder and worse. Now accept my unfeigned, most hearty thanks for your criticisms. To touch the good points is kind, to show the bad ones downright brotherly. If you only continue similar strictures you will confer on me a favour not to be estimated, and as you go on you will hit harder.'

In a letter from Paris, March 5, 1847, we feel the throbbing of the heart that wrote *The Tongue of Fire*.

'The ministry becomes, to my view, more and more solemn. Souls, souls, souls are before me; my heart melts; why have I not lived, prayed, preached more in the sight of the cross and of the judgement? I earnestly desire to be filled with the Spirit. It is grievous to look at the world, the strength with which all other principles advance, and yet the petty victories for evangelical religion. For myself I want (and possibly this want fairly represents that of Christians generally) a greater concentration of mind upon the things of God; studies and engagements which tend to destroy the unity of purpose, the straightforward race of the soul towards Christian usefulness, may have many advantages; but this one disadvantage is fatal. I feel more than ever the supreme value of the Bible; everything great in religion proceeds from it; men like Luther and Wesley in their sphere, men like John Smith in his sphere, are made only by the Bible. You do not forget me in your correspondence; remember me in your prayers!'

Two years later Mr. Arthur writes:

'How am I? Thank God, well. The work, the exercise, the good air, and the good hours of my new Circuit [Hinde Street, London], are doing me good. What am I doing? Preaching and visiting; reading none, and writing little. What am I thinking about? The conversion of all London, England, the world. That is my chief theme. Christianity as the universal remedy; the narrowness of the limit within which it has hitherto taken effect; the crying need for its general application; the revealed design of God and the revealed duty of His people on this point. . . . Go on, and God bless you!

Set all the young preachers on fire. Bite, scratch, and trample under foot all fiddle-faddle finery and essayfying, instead of calling men to God. Men like you, of education and mark, must cure others who labour under temptation. What a gratuitous "mentor" I constitute myself! Nevertheless, my heart prays, "God bless you!" As ever, yours.'

It is well known that the two friends differed strongly in their later life on the Education Question, but nothing ever ruffled their deep love. In 1901, as Mr. Arthur lay a-dying in his home at Cannes, he dictated to his heart-and-soul friend this most beautiful farewell:

'What is called the "Dark Valley" has not come to me in one stretch, but in a series of disconnected tunnels. In each of these the outer day is indeed shut off; but a lamp within, kindling up, makes the darkness light. Whether the one I am now in is the ultimate or penultimate, I know not; for the heralds of the way will not tell, but run before, shouting, "The city hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." All I know is that the last tunnel is on the east of the Land of Beulah, towards the rising of the sun, and opens in face of the Golden Gate, where are the Shining Ones. How far it is off I cannot tell; the Everlasting Hills are covered with a golden haze. Glory be to God!'

No wonder that in the wanderings of his mind in his last illness Dr. Rigg should have been 'full of the idea that William Arthur was alive still and was waiting for and wanting him'; or that in his last letter to Dr. Buckley, of New York, Dr. Rigg should have said, 'My old, dearly cherished friends in your country are nearly all, I believe, gone up higher. Oh, for a closer walk with God! Never were friends dearer to me than some of my American friends. But "heaven is our home." *There* is my beloved friend, W. Arthur.' In all his later letters there is evidence of an ever-deepening spirituality, an ever-growing gentleness, humility, and charm. His tenderness of heart

had sometimes been obscured in earlier years by other qualities and features in his character and bearing; but in these pages that which was deepest in him comes to light. Writing from the last Conference he attended, in 1908, he says, 'Everybody is too good and kind; I am treated far more handsomely and respectfully than I deserve. But this is God's goodness and merciful kindness. The Methodists have been always generous to me. *Laus Deo!*' In the same letter there peeps out another feature that speaks volumes in his praise—his genuine appreciation of his brethren in the ministry. 'The President's sermon this morning was, in fact, without any straining of language, alike in thought and expression very fine and impressive indeed. He is indeed a grand man; I always knew that he was original and able, and also dignified as well as courteous, but he has outdone all that I thought he was capable of doing. He is a profound thinker, and master of an admirable style, both in exposition and in application and appeal.' In an earlier home-letter, written in 1881 to Mrs. Rigg, that gracious lady and perfect helpmeet to her husband, of whom, by the way, there are many lovely glimpses, and one welcome portrait in this volume, he writes: 'Yesterday, at Newark, I heard a really fine, beautiful, and touching sermon from Mr. Nettleton on Mary's anointing our Lord at Bethany. It came home to me as a fine, original sermon after reading Canon Liddon's on the same subject, and as, in some respects, a finer sermon.' In other letters there are gleams of wit and humour which reveal his Anglo-Irish ancestry, and which throughout his long and strenuous life relieved the tension of many a situation and brightened many a scene; and in one at least there is a sort of grandpaternal homily which shows his love of children and his understanding of their characters and ways. Writing to Mrs. Wansbrough on the birth of her son, for instance, he says, 'Indulgence does little or no harm to a girl; they seem to be the better for spoiling. It is otherwise with boys. But harshness is always bad. Firm but loving guidance—a mastery that

is not loud or violent—loving *mastery*—is necessary for a boy that has the making of a man.' Such sentences reveal the Christian philosopher, in whom the love of wisdom is not more conspicuous than the wisdom of love.

In these and kindred ways our former editor and great Church leader lived and toiled and wrote till he could toil no more. The end, of course, was peace. His death was not a rapture, but a slumber; a broadening of the stream to the sea; a 'gentle wafting to immortal life.' Few will read the closing page of Miss Rigg's record with undimmed eyes and heart unmoved. To his numerous friends throughout the world it will be a special gratification to learn that the blindness with which Dr. Rigg was threatened was mercifully averted, and that, 'sheltered and cared for, ministered to very faithfully and tenderly in his last three years by his sister, Mrs. Lowthian, and cheered by the love of his family and his friends, he went peacefully and happily down the final slope of life, to enter into that fuller life that lies beyond.'

Oh! blest are they who live and die like these,  
Loved with such love, and with such sorrow mourned.

T. A. SEED.

## THE STANDPOINT FOR A DOCTRINE OF THE ATONEMENT

IT may sound startling to say that the worth of any doctrine of the Atonement cannot be rightly estimated, nor any doctrine of the Atonement properly framed, unless we seek to do these things from a standpoint outside our own experience. Yet the saying contains a very real and essential truth. In one sense, of course, it would be quite impossible to perform such a task: ultimately it is in our own experience (if the term be interpreted widely enough to take in that reason whose operations within us are as much a part of experience as anything else can be) that we must find the test whereto any doctrine, in order to be acceptable, must conform; and we cannot march up to this or any other question divested of the general ideas and mental habits wherewith experience has taught human nature to work. Nor, indeed, would aught be gained if such a thing could be done. But when we say that, in framing a doctrine of the Atonement, we must take a standpoint outside our own experience, it is meant that we must not, in our search for the material of the doctrine, for hints and suggestions from which the doctrine is to be wrought out, confine ourselves to the moral relations between man and man as human history and experience know them, or to the processes whereby those moral relations, if once impaired, are set right again. The point to be emphasized, in brief, is that since the Atonement is, by its very nature, a transaction, an event, whatever we prefer to call it, wherein something from *beyond* human experience touches upon and enters *into* human experience, something more than human experience itself must be explored if the key to the transaction or the event is to be found. All that has taken place *within* the moral history of the world is manifestly insufficient to furnish an explanation

of something that starts elsewhere; and we must strive, as we carry on our doctrinal search, for a standpoint in that larger order wherein the Atonement, whatever the ultimate theory of it may be, had its initiation, and out of which its processes took their rise.

In this paper no defence of any particular doctrine of the Atonement is to be made. It is desired only to press the idea with which we set out—the idea that the Atonement cannot be properly dealt with except as we deal with it from a standpoint outside of our own experience—and to note one or two things the idea involves, one or two consequences that follow in its train.

# I

We may start from the almost universally admitted fact that the death of Jesus on the Cross has something entirely special about it, and is in some way or other quite apart from the whole order of martyrdoms—from the order of even the greatest and sublimest martyrdoms that history has known. To admit this is merely to acknowledge in other words that, as was said just now, in the death of Jesus something from *beyond* human experience touched upon and entered *into* human experience. And an almost universally admitted fact this may justly be termed. Even those who reject anything that could be called a 'transcendental' theory of the Atonement, who hold the death of Christ to be only the perfect example of self-sacrifice for Right and Truth, or who in any way find its *raison d'être* simply in the spiritual inspirations that come forth from it, and in the moral ardours which it kindles in the minds and hearts of men—even they confess, for the most part, that the Cross marks an event entirely unique in the process of the ages, altogether unclassifiable under any of the terms that suffice to cover the rest of history's content. In some way, they assert, the sacrifice of Jesus has a quality possessed by no other—and hence its power. An altogether special intention lay behind it, and an altogether special effect



flows from it. Some few, certainly, do not shrink from declaring boldly that Calvary saw simply martyrdom at its highest degree, and nothing more; and these are wholly logical and consistent in interpreting what was done on Calvary by analogies, and according to the categories, that serve for other events of a similar kind. They would, in fact, be illogical and inconsistent if they did anything else. But they are only few; and in their case, one can only wonder that the atmosphere of Calvary, if one may use the phrase, does not penetrate them more adequately, and then pass on. The majority, at any rate, admit that here, in the Cross of Christ, the world heard a voice which never spoke before or since—saw an event which has not had even a distant blood-relation, as it were, among all the events of time. Behind nearly all the theories that men form about the Cross, indeed, implied in many of them, and subtly moving (as many signs enable one to detect) in the minds of the theorizers, even when they try to exclude it from any part in the forming of the theories, is the feeling that the death of Jesus differed, not only in the degree, but in the essential quality of its working, from the death of all others who have given their lives for the good of men. Indeed, while some of the theories of the Cross, when strictly interpreted, reduce its operation to what might be called ordinary levels, the framers of them seem to strain language for the purpose of making it appear that this is not what they really intend to do after all. One overhears them at war with themselves. If at one moment they find a sufficient explanation of the Cross in the lines along which moral influence, as men in their mutual relationships know it, does its work, at the next moment they admit that only because in the Cross there is something wholly exceptional are they attempting to explain it at all. Their theories may empty the Cross of its transcendental significance; and yet they are all the time pushing against the boundaries that mark the connotation of the words they employ, in order to make the words take in, and thereafter give out, more than they do in common

use. In brief, the practically universal feeling is that the action of the Cross is not from man to man—not even, I venture to say, from Christ to man exclusively—but from God to man, with the Christ who died as in some way or other the agent through whom the action reached its goal. It was something entering into human experience from beyond. In some wholly unique fashion the Cross was the touch of God's mind and God's hand upon the moral and spiritual history of the world.

## II

It is necessary to realize what is involved in this fact—if it be admitted as a fact, and if the practically universal feeling alluded to be held as just. It comes really to this: the Atonement belongs primarily to what, speaking in human fashion, we may venture to call the history of God, rather than to the history of man. Its result for man, whatever that may be, is to lead to some result for God in the way of restoring to Him a perfectly ordered world; and since this ultimate object must have been present in God's own mind as the initial impulse out of which the Atonement came, it is by attempting to ascertain how the Atonement furthers this result for God that its *rationale* must be sought. And when it is declared that the investigator must survey the Atonement from a standpoint outside of his own experience, what is meant is that he must seek to take the standpoint of God.

Of course, the same thing is true of other points of Christian doctrine—of every point of Christian doctrine, in fact, wherein some special interposition of God in the ordinary processes of world-development is implied. The doctrine of the nature of Christ, for instance, can be properly examined only when we inquire how the sending of One who was God's Son in a sense entirely unique could have formed a part of, or could have repaired, the working out of the plan that dwelt in God's own mind from before the foundation of the world; when we attempt to ascertain

in what way the coming of a divine Christ could have been related (not only by its patent historical connexions, but as a dynamic force furthering the divine will) to what had gone before and to what came after in the position of things between God and man; when we not only endeavour to estimate what Christ was in Himself, drawing inferences as to His nature from His words and works, but endeavour to learn how the sending of the Son would be, at the particular condition to which the world's spiritual development had come, the natural thing, to speak it reverently, for God to do. It is not as an isolated phenomenon, but as part of the eternal dynamic through which God's Will works itself out, that the nature of Christ must be surveyed. We cannot understand aright how a divine Christ could be a help to man unless we seek to understand also, and primarily, how a divine Christ could be a help to God. We need to relate the coming of a divine Christ, not so much to the condition of the world *in itself* as to the condition of the world *as God sees it and as God is affected by it*, before we can understand that coming or legitimately conclude whether there has been such a coming or not.

So always, it is from God and God's unchanging plan and purpose, as affected by the condition of man, that we have to start our inquiries when we deal with any alleged *mutandis*, as of the nature of Christ: concerning the Atonement, therefore, we may say the same things, *mutatis mutandis*, as of the nature of Christ; concerning the Atonement, questions on similar lines have to be asked if we would survey it in rightful perspective. In formulating any theory of the action and the effect of the Cross we have to inquire, primarily, whether the theory assists us to see how the Cross moves the world further along towards the fulfilment of God's eternal intention. We have to realize how the Atonement, in setting man right with God, sets God right with Himself—is, as it were, a reassertion of the purpose God eternally entertained. We have to see the Cross falling into line, not with the past history of

the world, but with the other movements of that unchanging Will out of which the previous history of the world came (except so far as human sin diverted it from its appointed path), and which the subsequent history of the world was meant to express. It is as part of a larger sequence whereof the previous world-history, the Atonement itself and the subsequent world-history, are all sections—unified by the changeless purpose wherein they all inhere and on which, so to say, they all lie back—that the Atonement is to find its place; and in its function in that larger sequence must its secret be sought and found. It comes out of, and at the same time conserves and furthers, the one original Idea. The problem is, How? Assuming the changelessness of God's Will, and assuming that man's condition was not in accordance therewith, what was there in the Cross to make that changeless Will effective once more? How did the Cross harmonize, or reharmonize, the world-process into which it was thrown with the original Idea dwelling in the mind of God? How did God, through the Cross, readjust the effect of the world-process upon Himself and upon the working out of His Will? What was the Atonement *for Him*? These are the directions in which the inquirer must look. We cannot realize what the Atonement is for man without first realizing what it is for God. It is God's point of view that we must endeavour to take.

### III

This, it must be conceded, means that the full and final significance of the Atonement is probably not for us to know. We are necessarily unable to see the whole sweep of things as God sees it; and it is impossible, without doing that, to penetrate into *all* the adjustments which the Atonement makes for God in the movement, or into the method whereby it works them out. We cannot, by any effort, so thrust out the boundaries of our horizon as to compass what God sees, and cannot, consequently, *per-*

fectly understand how the Atonement, or any other interposition of God in the moral history of the world, arises out of His estimate of the moral situation, or creates new possibilities of bringing it back into harmony with His Will. When we have driven thought about the Atonement to the furthest point, there will be reserves of meaning in the Atonement itself which we have not probed. The fullness of God's thought about it, of God's impulse towards it, of God's intent in it, will be hidden still. But that is no reason why we should not arrive at least at a partial comprehension; and when we admit that the ultimate secret is not for us, we by no means acquiesce in that counsel of despair which so many offer, to the effect that all speculation about the Atonement had better be left alone, and man's attitude towards it be confined to a simple taking of its benefits. Even if the thing were possible, the suggested attitude would have too much of a superstitious savour. But, as a matter of fact, the counsel is self-contradictory. If the Atonement came forth from God as an essential part of the dynamic through which God seeks to readjust the moral history of the world to Himself in rectitude, man must know something of the nature of the dynamic and of the method in which it works, if he is to lay himself beneath its power. To say that the Atonement is to be accepted without being in any wise understood, is to make it a mere fact in history to which credence has to be given, and not an actual dynamic at all. So far as possible, therefore, man must strive to push back the door behind which the significance of the Atonement is hidden, even though at the end of his striving he can but set it a little way ajar. Fully admitting that the *ultimate* meaning of the Atonement cannot be known in all its length and breadth and depth and height, we nevertheless claim that it is a proper subject for reverent human thought. If we cannot take God's standpoint in fullness, we can at least press some few steps upward and make some feeble approach toward the attainment of God's wide and august view.

## IV

In seeking to frame some theory of the Atonement, we have, then, to take, so far as is possible to us, the standpoint of God Himself. If there be any validity in the practically universal sentiment which puts the death of Jesus in a category by itself, this necessity is forced upon us. Yet it is often forgotten. It is quite inconsistent with an admission of the uniqueness of the Cross, in the sense indicated, to make human experience the test of any doctrine of the Atonement, or to frame a doctrine of the Atonement solely out of the material which human experience supplies. But this is precisely what is often done. Because in the history of man's relations with man nothing can be found corresponding to what some statement of faith declares to have taken place in the relations between man and God through the Cross of Christ, the statement is waved aside. A diligent search for a human parallel has failed; and it seems that, without some such buttress, no action alleged as divine can stand against the push of suspicion and doubt. If there is no record of any movement—out and home, as it were—from man to man, similar to that proclaimed as having taken place from God to man, and back from man to God, through the operation of the Atonement, then the formula professedly giving some account of this latter movement and its operative cause is discredited in the critic's eyes. And when positive construction of doctrine is attempted, it is with the same pre-suppositions underlying the attempt. It is from a survey of right as man has rendered to his fellow men, of wrong as man has committed it against his fellow men, of reconciliation as it has been brought about between man and his fellow men—it is from this survey that sufficient material is thought to be gathered for an exposition of right and wrong and reconciliation as between man and God. You have only, when you are seeking to interpret the Cross, to give a sort of cosmic flavour to the terms which serve you for the less ambitious purpose of describing the reception



of a returned prodigal in an earthly home, or the heroism of a man who goes down on a sinking ship that others may be saved. It is only a matter of writing the same thing in somewhat larger characters : it is only a matter of having the old categories in the next size larger or in the next but one : it is only a matter of superlatives instead of the lower degrees. What passes between man and man gives, in essence, the secret of what passes between man and God. And even apologists for what may be called ' orthodox ' theories of the Atonement have not seldom condoned the error, indeed committed it themselves, by playing in tentative and half-timorous fashion with analogies drawn from the sacrifices which man makes for man, and using them as testimonials to commend—although confessedly they cannot describe—the sacrifice made by God when He gave His Son, and the sacrifice made by the Son Himself when He became obedient unto death, even the death of the Cross. The moral history of humanity is too frequently accepted as giving the lines for a doctrine of the moral relations between humanity and God.

All this would be very well if the Cross were merely an event *within* the history of the world, an item in a self-developing process through which man has attained his present spiritual stage. The explanation of the Cross might then be legitimately sought among, and taken as suggested by, other events of the same class as that to which it would then belong. Necessarily, it would have to fall into line. Produced by the same forces as other events, it would be covered by the same formula—at any rate, the same formula would form the basis of the calculation by which the total of its significance is worked out. But, by the hypothesis, the operation of the Atonement is *upon* human evolution, not *within* it. It is not itself a part of that evolution : it is a force which was thrown upon the stage from beyond to quicken the process of spiritual evolution when it lagged, and to repair it when it broke down. It is not something that happened in this world that is being surveyed when we endeavour to penetrate

the meaning of the Cross: it is something that happened in the *relations* between this world and a higher—and moreover, something whose beginning and initiative is in that higher world, not in this. It was not this world putting itself right with the higher: it was the higher world putting this world right with that higher world itself. It was not the taking of an unassisted step upward by the spiritual evolution of man: it was the grasping of that spiritual evolution, lamed and disorganized as it was, by a hand from above. Whatever, in the Atonement, happened *within* the world, happened only because something happened—previously, or simultaneously, or both—*beyond* the world. In the examination or construction of any doctrine of the Atonement, therefore, the question whether the history of the world has itself produced or evolved anything like what the doctrine suggests becomes irrelevant altogether. And the formularies which cover the processes of ordinary spiritual growth, spiritual recuperation, spiritual movement, cannot help us here. The event with which we are dealing is not in the class wherein these processes are ranked. It ranks in another order of things—not the order of happenings in this world, but the order of the *relations* between this world and another. And the investigator who looks upon the moral relations between man and man as an adequate source of material for a doctrine of the moral relations between man and God is forgetting the primary condition on whose fulfilment his investigation depends. He is forgetting that the investigator must set himself in thought *outside* the process of human evolution, and must endeavour, as he makes his doctrinal construction, to survey the Atonement from a standpoint in that larger sum of things to which it belongs.

## V

Starting from an admission of something distinctive in the death of Jesus, we cannot, then, consistently limit the material of our constructive doctrine of Atonement to the moral history of man. But how is it, it may be asked,

that this is precisely what is done by not a few? The question is worth reply; for in meeting it, we come upon another point which it is necessary to make.

What lies beneath the tendency just spoken of—the tendency to make moral relations between man and man the source or standard of a doctrine concerning moral relations between man and God—is probably this: from anything that appears to be exceptional, an isolated phenomenon among the general sum of things, an event unclassifiable and without kindred, the human mind is apt to sheer away. Yet so soon as men attempt, starting from the unevadable consciousness of something entirely special in the death of Christ on the Cross, to formulate a doctrine of that death's significance, they of course find themselves announcing just such an unclassifiable and isolated event—find themselves openly and explicitly avowing what previously consciousness held unvocal and implied. Straightway protest rises within them. Although they cannot escape from the initial feeling that the Cross of Christ stands alone, they hesitate to assent to any theory (notwithstanding that such a theory is but the logical exposition or expansion of the initial feeling itself) wherein that exceptional character of Calvary's sacrifice is made to stand out clear. Thereupon they travel back—forgetting the inconsistency involved in so doing, the faithlessness to the very instinct which originally impelled them to their doctrinal search—to the ordinary moral history of the world, looking there for something which, if it cannot exactly parallel, may at least suggest or adumbrate or somehow be brought into intimate relation with the moral process wrought out at the Cross. Hence, it may be noted in passing, comes that conflict which, as previously stated, listeners are sometimes conscious of overhearing in the minds of those whose theories reduce the operation of the Cross more or less to ordinary levels, but who at the same time appear anxious to repudiate the intention of doing any such thing. The first instinct—the instinct which started them upon their doctrinal quest—returns to protest against being violated, and to declare

that it is being pressed into a service for which it never volunteered and which it would never have been willing to perform. But this is by the way. Our immediate point is that the human mind shrinks from accepting, or incorporating in the system of belief to which it says 'Amen,' any doctrine wherein some wholly singular and unrelated fact or event is implied. What is alleged to have happened only once is, for that very reason, touched with suspicion when it applies for a certificate in the courts of the mind of man.

In attempting any constructive doctrine of the Cross the investigator must, besides remembering the necessity of taking, so far as possible, the standpoint of God Himself, remember also that the exceptional character of the Atonement-process, as some doctrine under construction or examination may describe it, is no argument against it; and he must not permit himself to be too easily shocked if his constructive investigation land him at last within sight of a fact or an event wholly unique. From the indicated standpoint, the standpoint of God Himself, things may become reasonable which are unreasonable—or at least non-reasonable, not positively and ascertainably conformable to reason—from lower standpoints: one need not fear to say that an event which is quite abnormal to the experience of man may be wholly normal to God. It is not suggested that what is unjust upon earth can by any possibility be just in heaven; and if the objections frequently made against certain Atonement theories—objections based upon the offence given by those theories to the sense of right in man—if these objections can be sustained, then the theories against which they are launched must go. But, when we are endeavouring to take God's point of view, a doctrine is not to be waved aside merely because it tells of some process, alleged to have taken place at the Cross, for which neither in man's dealings with man nor in God's other dealings with man can a parallel be found. The mind must be prepared to accept the exceptional if upon its merits the exceptional can claim to be approved as true.

It is curious, indeed, to note how the argument against

the exceptional, known as the argument from experience, while practically given up in pure philosophy, in theology still frequently asserts its place. The question of miracle in the ordinary sense is usually taken as a simple question of testimony, and mere *à priori* arguments are as a rule set aside. But in regard to theological doctrines wherein something unique is implied—such doctrines, for example, as the special Divinity of Jesus Christ or the Atonement as a fact wrought out once for all in the history of the world—in regard to these, that protest against the exceptional, spoken of just now as rising up almost instinctively in the modern mind, is largely allowed to have its way. Well, in the matter of the Cross and its meaning, if we start from our initial consciousness that the death of Jesus contains something never held in man's sublimest martyrdoms, we must follow the road. And the road leads us first, as we have seen, to a definite endeavour to take the standpoint of God; and then, still following the straight path, we come inevitably to an acceptance of the exceptional as a possible thing. For the whole of that human experience, with all its moral facts and possibilities, whereto the objector against an Atonement which has something exceptional in it would limit our search for doctrinal material—the whole of that human experience itself comes out of a larger life with other possibilities in reserve. We admit this by our very attempt to take God's point of view—admit it, in fact, by acknowledging the existence of God at all. For the effort to stand with God is really an effort to pass beyond human experience as we know it to that out of which human experience came, and out of which, similarly, something else may come. The whole of human experience, with its moral facts and processes and possibilities, is itself but *one* realized possibility out of all the possibilities inhering in God. And God may surely see fit to project, into the midst of that one realized possibility, the realization of *another* possibility, starting, so to say, from another point within Himself. And this is simply what a unique Atonement—an Atonement which cannot be brought into a relation of likeness with any other known

moral process—implies. Entirely abnormal as such an interposition would appear to any observer whose horizon is bounded by the limits of human experience, and whose thought refuses to transcend them, to God Himself it would be but a normal outputting of His Will and power—as normal as that other outputting whereby human experience itself came to be. And they who seek to take God's standpoint, to raise themselves in thought to that infinite sum of possibilities whereof human experience is one (but *only one*) manifestation, must at once perceive that such an interposition is a possible thing. A doctrine which speaks of an Atonement whereto no parallel can be found is not discredited thereby. Nothing in human experience can be found like it; true. But all human experience is itself only *one* activity of God. And the God who energizes in the whole of human activity may act once more, and project *into* human experience a new activity freshly started from Himself. The uniqueness of a suggested process of Atonement is, from this standpoint, no matter for surprise. In fact, one may go further than this, and say that the uniqueness of a suggested process of Atonement is a recommendation of the doctrine which suggests it rather than the reverse. For, if there be such a thing as Atonement at all in any real sense (that is, if the instinct which sees something quite special in the death of Jesus be valid), it marks the coming of something *into* human experience from *beyond*. And it must surely be a fundamental consideration upon the theme that there can be nothing else like the Atonement so wrought out—except on the supposition, which probably no one would advance, that the higher world has more than once interposed, under similar circumstances, to correct the failure of this. The inquirer, as he frames his doctrine of the Cross, must be prepared to give credence to a fact, an event, a process, which stands entirely alone. Nay, if he rightly realize the conditions of the problem, it is precisely to some such unique fact, or event, or process that he will expect to be led when his thought has reached its goal.



## VI

It may be objected that this concession to the exceptional gives *carte blanche* to unregulated speculation, and permits any doctrine, however extravagant, to shelter itself under the protection of the idea of a fresh activity of God. The objection calls for at least a word. As a matter of fact, it cannot hold good, if what was previously said be borne in mind. There is still a very definite test whereby every doctrine must stand or fall, a definite standard of judgement to which every doctrine must be brought up and whose requirements it must fulfil. There is still a background into which our doctrine of Atonement must fit, though a larger background than that afforded by human experience and its limited range. Our doctrine must still harmonize with something, notwithstanding that the fact or event it declares stands out as unique—it must still harmonize with something, though with a wider scheme than that whereof human experience supplies the boundaries and draws the lines. And only as a doctrine of the Atonement answers to these conditions can it be permitted to pass. So far is this method of taking the standpoint of God, spite of its open door for the exceptional, from allowing speculation to run riot, that we find ourselves, in adopting it, confronted by most rigid rules whereto we must conform.

In this way. Let some of the phrases previously employed be for a moment recalled. It was said that in formulating any theory of the Cross, we have to inquire, primarily, whether the theory assists us to see how the Cross moves the world further along towards the fulfilment of God's eternal intention. It was said that as part of a larger sequence whereof the previous world-history, the Atonement itself, and the subsequent world-history, are all sections—unified by the changeless purpose wherein they all inhere and on which they all lie back—that thus the Atonement must be viewed. It was said that the Atonement must be seen as coming out of, and at the

same time conserving and furthering, the one original Idea. Here are surely tests and safeguards enough. What it all implies is this: that whatever was done at the Cross, although it is not to be brought into a relation of actual *likeness* with anything in the previous moral history of man, is to be viewed as a real dynamic pushing on or restoring the ascent of spiritual development which that moral history ought to have climbed, and did not climb. There must be discernible in the Atonement-process, when any theory ventures to formulate it, the reassertion of that original Will which the life of man ought to have fulfilled, and did not fulfil—and there must be discernible, not only the reassertion of that original Will, but an indication of the method whereby through the Atonement-process that Will comes again to its own. A relation, therefore, there will be between the moral history of man and the process wrought out at the Cross, though a relation of likeness it certainly is not. It is not enough that an Atonement theory should point to an event wherein God is supposed to have made some magic pass across the moral disasters of the world, and that in yielding himself to the Atonement's power man should simply be taken as believing that such a magic pass has been made. It is not enough that God should be proclaimed as having done something isolated and special before the eyes of men, and that men should be asked to look back upon it and bow their heads. And it is not to be denied that theorizing about the Atonement has sometimes been too much upon these lines. Something isolated and special the Atonement assuredly was; and not into a relation of actual *likeness* with anything in the moral history of men can it be brought. But a real relation, nevertheless, there must be—not a relation of likeness, but such a relation as is implied in the fitness of the Atonement-process to bring back the moral history of man into *its* first-intended fitness once more. The Atonement is to be connected with man's moral history, not directly, but through that eternal Idea to which both belong and out of which both emerge—man's moral

history only partially, inasmuch as it has taken alien elements into its being, and the Atonement perfectly, inasmuch as it is that eternal Idea exerting and expressing itself once more and seizing upon man's moral history in its failure and its fall to draw it back to the line over which it was meant to run. Falling back upon another phrase previously used, we may say that human experience was the realization of *one* of the possibilities inherent in God, the realization being, however, impaired and spoilt by the intrusions of sin : the Atonement was the realization of *another* of the possibilities inherent in God ; but the realization of the second was projected into the sum of things only in order that the intention behind the attempted realization (speaking after the fashion of men) of the first might still be fulfilled. And a theory of the Cross must endeavour to show how this is so. That is the theory's test. If in the Atonement God has changed His method and started a unique and special activity forth from Himself, He has changed His method only because His Will remains unchanged. And a theory of the Cross must attempt to show how this is so. That is the theory's test. The theory must establish and vindicate in the Atonement-process a dynamic consonant with a Will which had been in part thwarted in the process of human experience, but which would not admit defeat. There must be present to us, when we endeavour to formulate our doctrine of the Cross, the background of the one eternal Idea. Human experience came out of that Idea and betrayed its own call, fell from the ordained line. Then, out of that same eternal Idea, organically connected with it as changed instrument with unchanged intention, came the Cross—a veritable dynamic, the appropriately adjusted dynamic, so to speak, to bring the process of human experience back to the true line and enable the eternal Idea still to claim its rights, and to work itself out and to win. A worthy theory of the Atonement must not only assert that this is so, but must attempt to indicate *how* the Cross fulfils this function in the eternal economy of man's rela-

tions with God. And since it is within the limits thus suggested that every theory of Atonement must move, no fantastic speculation can find place; and the unique and special fact whereof a doctrine of the Cross may speak must of necessity be discerned as part and parcel of one great unity after all.

Thus, indeed, the unique and special event becomes in a manner an entirely natural thing. And perhaps some who object to an Atonement which stands out as an entirely exceptional thing might find the offence of the exceptional to cease if they would but remember this—that the exceptional may be the natural when we seek to relate human experience and the Atonement-process, not directly to each other, but to each other through the changeless Will and Idea behind both. In this way, let it be reverently said once more, we may come to discern how the process of Atonement was, under the conditions to which man's moral history had come, the one natural thing for God to perform. In this way, while allowing scope for all the greater possibilities of doctrine implied in taking the standpoint of God Himself, we nevertheless guard ourselves against extravagant and rash surmise, find a finger laid upon our lips when we tend to talk too loudly, and provide ourselves with a stringent test whereby every doctrine of the Cross must stand or fall.

## VII

One brief word remains to be set down. Nothing has hitherto been said as to the method of treatment adopted by the New Testament Scriptures in dealing with the significance of the Cross. The emphasis has simply been laid on this—that in formulating any theory of Atonement we must endeavour to take, so far as is possible, the standpoint of God. But this, let it be noted at the end, is precisely what the New Testament does. It is always in terms of the everlasting Will and Idea that the New Testament writers seek to interpret the significance of the death of Christ: it is always with reference to the realiza-

tion, or rerealization after temporary defeat, of that everlasting Will and Idea that they survey the Cross; and it is always as something accomplished by God, started freshly out of God, started and accomplished in order to rescue the earlier process of things back into consonance with the changeless purpose out of which first it came, that the Atonement-process stands out in their thought. And the investigator of to-day will first of all rejoice to find this confirmation of the method whereto, following his primary instinct, he is driven; and will then be profoundly conscious (theories of inspiration quite apart) that what the New Testament writers have set down is not to be lightly dismissed, since those writers have thus taken the one and only way to a serious dealing with their theme.

This it is, indeed, that gives the Scripture its weight, its grip, its power. The reproach sometimes levelled against the New Testament writers by men of our later day—the reproach of subjectivity—is nothing less than grotesque. They used the language of their time, of course; but if that be a fault, it is a fault to which all times are liable. No time can employ the tongue of a century ahead; for that tongue is as yet unknown. But subjective, in any real sense, the New Testament writers certainly were not. On the contrary, they were delivered from themselves, brought out into a large place. The New Testament is pre-eminently distinguished for that elevation of mood, that largeness and breadth of view, which come from transcending the limitations of human experience and lifting oneself up to what may with reverence be called the experience of God, and surveying all things from a lofty platform there. It is, in fact, precisely the New Testament method we need to recover if we are going to do any worthy work in doctrinal construction upon such topics as this; and it is from the New Testament writers that we may well bend ourselves to learn. Many of our modern methods are a curious contradiction—a curious blend of daring and cowardice. Daring they may be in the sense

that they do not shrink from renouncing the great heritage left to us by the inquirers of the past, and bidding us start out upon our pilgrimage of thought as it were without staff or scrip except such as we can fashion impromptu out of casual materials that have just been discovered. But the value of daring like this is questionable, to say the least. And cowardly some of these methods certainly are, in that they will not venture upon the flight to a peak outside of limited human experience—in that they allow themselves to be fascinated by the mere process of human moral evolution itself, and will not look beyond the brackets enclosing it for something greater out of which perchance it came, and out of which something else, to further and set it right, may be found to have also come—in that they refuse, in brief, to take the standpoint of God. *They* are the subjective methods; and the New Testament methods are not. And it is, let it be repeated, the New Testament elevation of mood, the New Testament stretch after high pinnacles of survey, that we must recover if we are going to formulate our Atonement-doctrine to any purpose at all. The Scripture writers looked at things *sub specie aeternitatis*, in the true and proper meaning of the phrase. They tried to see things as God sees them. They viewed the world-process, not in itself, but in its relation to God. They tried to take the standpoint of God. We shall need once more to do the same. And it may be that the modern investigator, as he does this, will find that the holy men who, as the Scriptures claim for them, were moved by the Holy Spirit, were moved, indeed, by the Holy Spirit of truth—that by them the one best word was said—that all he has to declare when his thinking is done was declared by them (perhaps in the speech of their own day, but none the less truly and forcefully for that) long ago.

HENRY W. CLARK.



## Notes and Discussions

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### DR. RAINY'S LEADERSHIP

**P**RINCIPAL RAINY was so identified with the Free Church of Scotland that Mr. Carnegie Simpson has found it necessary to make his life an ecclesiastical history as well as a biography. Dr. Rainy's grandfather was minister of Creich in Sutherlandshire, and married Annie Robertson, through whom a distant kinship was established between Mr. Gladstone and Dr. Rainy. At the age of thirteen the Principal's father entered Glasgow University, where he was a close friend of John Gibson Lockhart. He became a prosperous physician in Glasgow and Professor of Medical Jurisprudence in Glasgow University. He hoped that his eldest son would follow him in his profession, but before Robert was eighteen the Disruption came and the youth recognized his vocation as a minister. His father counselled a year's delay that Robert might be sure of his own mind, but this only confirmed his decision, and in 1844 he entered the Free Church College in Edinburgh. He had thrown off the comparative sluggishness that marked his school and early student life, and won a reputation as a speaker in the Speculative Society, which was the arena for rising orators. After leaving college he served for six months at a mission station near Renfrew, and in 1850 became chaplain to the Duchess of Gordon and minister of the Free Church of Huntly. The church was divided into parties, and for some time Rainy had 'to walk on egg-shells.' But he was already a diplomatist, and the goodwill of his people supported him in all his efforts.

He was not long allowed to remain at Huntly, for in 1854 Free High Church, Edinburgh, wanted a pastor and set its heart on Rainy. His own desire was to remain at Huntly, and the Presbytery of Strathbogie refused to release him, but on appeal to the Assembly it was decided by 170 to 36 votes that Rainy should be transferred to Edinburgh. He thus came to the city in which the rest of his life was spent. For eight years he was minister at Free High Church. During these years he steeped his mind in the great historians and in the Fathers, especially St. Augustine. Dr. Candlish saw his power and got

him to move a resolution in the General Assembly of 1859. His speech was an hour long and made a great impression. 'From that time the young mind of the Free Church put its trust in the new leader.' In 1862 Candlish succeeded Cunningham as Principal of New College and Rainy became Professor of Church History. He was then thirty-six, and had an ambition to be a scholar. But though he had gained a professor's chair events pushed him into prominence as an ecclesiastical leader.

The question which first brought him prominently to the front was the proposed union between the Free Church and the United Presbyterians. Two successive Assemblies declared that there was no bar to union, but the opposition was so strong and obstinate that in 1873, after ten years of anxious debate and consultation, it was found expedient to postpone the matter. Dr. Rainy lived to see the union accomplished, though even then the Church had to pay a heavy price. Amid these stormy and anxious times Dr. Rainy says he was pulling his 'professional work through by the hair of the head.' He had no manner in delivery, there was an air of nonchalance about him, his style was involved and cumbersome; yet there was a masterly comprehension, an historic consciousness, and an imaginative sympathy which produced a great effect in the class-room, and he always exercised a quickening spiritual influence on his men. He first gained wider notoriety by his reply to Dean Stanley's lectures on 'The History of the Church of Scotland.' The Dean managed to set the north ablaze by his description of Covenanters and Seceders as men fighting for points often of infinitesimal importance and even absurdity. As to the Disruption, he asserted that in no other country in the world would the consciences of so many able and excellent men have been so deeply wounded by such matters as those at issue. Within a fortnight Rainy came forward as the champion of Presbyterianism. His lectures were an extraordinary success, and two months later he received five hundred guineas and a present of silver plate in grateful acknowledgment of his masterly defence.

In 1874 Dr. Rainy was unanimously appointed Principal of New College as successor to Dr. Candlish. The older man had unbounded faith in the younger. On the day of his death Candlish said, 'Rainy, I leave the College and the Assembly to your care, good-bye,' then he put his arm round the neck of his successor, who was kneeling at his bedside, and kissed

him. Rainy was now forty-eight. He had a striking and massive head, with a courtly figure. Neither his voice nor his manner lent themselves to effective oratory, but his speeches had an extraordinary influence over the Assembly. He was always studiously fair to opponents; he kept his temper under every provocation and a fine moral restraint marked all his utterances. His resources were taxed to the utmost by the famous 'heresy case' of Robertson Smith, which was first discussed by the Commission of Assembly in November 1876. Robertson Smith did not hesitate to call Rainy 'a Jesuit,' but Mr. Simpson shows how intense the excitement was and how much Robertson Smith himself added to the difficulties. The victory of toleration was actually won when another article by Robertson Smith appeared in the *Encyclopaedia Britannica* and the whole controversy was reopened. In 1881 he was removed from his chair.

The great triumph of Rainy's career as an ecclesiastical leader came in the Assembly of 1900, when a motion for union between the Free Church and the United Presbyterians was carried by five hundred and eighty-six votes. Only twenty-nine voted against the motion. The union, for which Principal Rainy had lived, was thus accomplished on October 31, 1900, and he was chosen Moderator. Then came the storm. Within a year the dissentients had carried their case to the civil courts. The decision was given against them, and next year their appeal was unanimously dismissed. In 1903 it found its way to the House of Lords and was reheard there in June 1904. On the first of August the historic judgement was pronounced and the United Free Church found herself stripped of all her possessions. Dr. Rainy bore that catastrophe with heroic courage. His one regret was that he was seventy-nine, but he proved himself equal to the crisis, and his attitude 'steadied, united, and inspired the whole Church.' An Emergency Fund was raised, and in 1905 an Act of Parliament was passed to remedy the state of things brought about by the decision of the House of Lords. Dr. Rainy was present at the Assembly of 1906, then he sailed for Australia to recover his strength. He died at Melbourne on December 22, and his body was brought back to Edinburgh, where it was buried on March 7, 1907.

J. TELFORD.

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## THE MEANING OF DEVELOPMENT IN RELIGION

EVOLUTION has ceased to be a word to conjure with. Sciolists are still to be found who think that the mere utterance of the name, like the 'blessed word, Mesopotamia,' brings final peace and satisfaction to the mind, making further inquiry needless. But it does not require much thought to see that when evolution is proved, another series of questions arises concerning the origin, principles, methods and goal of its operation, not less perplexing than those which presented themselves before the all-sufficient theories known as evolutionary were so much as thought of. In religion, for example, every one is supposed nowadays to be satisfied that the new science of Comparative Religion exhibits a long history of 'development,' and all that a student needs is to be able to sketch that history, when lo! all the problems which have perplexed the ages are solved. But the inexorable questions Why? How? and To what end? press for an answer, and science, as such, is incompetent to furnish one. Philosophy may make the attempt, but it is a perilous undertaking, and we cannot wonder that as yet few have been found to essay it.

It is a pleasure to draw attention to a very suggestive volume upon this subject just published by Messrs. Macmillan, entitled *The Principles of Religious Development*. It is written by Dr. George Galloway, already favourably known through his *Studies in the Philosophy of Religion* as a thinker of great ability. He does not profess to write a history of religious development, but rather 'a study of the principles which underlie and are disclosed in' the process. It is a greater service to students to select from the mass of materials the salient and relevant features which will enable them to discern the principles, whether psychological or philosophical, which help to explain the history and growth of religion through the ages. The task is difficult in itself, and the whole region of investigation bristles with undetermined and apparently indeterminable controversies. But the effort was worth the making, and it is because we believe that such attempts must be made, and that Dr. Galloway, as almost a pioneer, has furnished a contribution of importance to the inquiry, that we draw the attention of students to his book. It is not easy reading, but that is not the

author's fault. A little trouble will enable any intelligent reader to grasp the outline of the argument, and if he is at all interested in one of the cardinal problems of our time, he will be abundantly repaid.

We will not attempt to summarize the contents of the book in a few lines, but we may say that Dr. Galloway does well at the outset to draw a sharp contrast between spiritual and natural evolution. From a failure to observe this fundamental distinction, many writers on the evolution of religion have seriously missed their way. Further, the author points out that 'the goal and meaning of history are not to be found in this temporal order of things at all.' It is *persons* who make history and constitute the value of historic life, and only by insisting on the relation of each person to the Eternal can real justice be done to the abiding values and meaning of history at its successive stages. But how often have students of religious development forgotten this, and by pursuing the methods of natural evolution have failed altogether to understand and explain the spiritual!

The factors of religious development are described in chapters which deal with the Psychological Basis of Religion, the Feeling Element, the Function of Thought and the Place of Will in Religion. Under each of these heads Dr. Galloway pursues suggestive lines of thought, but from the whole we select only one point, not often dwelt on, 'the reactionary effect of voluntary activity on belief.' Belief in God, never expressed in deeds, is of little worth, as we all know, and the danger of losing altogether a creed which is only intellectual in its character is common enough. But religious thinkers have not sufficiently dwelt upon the intellectual and moral effect of fidelity in action. Gladstone pointed out more than once how rarely men of great practical activity are troubled with doubts. As Dr. Galloway puts it, 'the decisive adoption and carrying out of a thought clears the whole mental atmosphere.' The psychology of belief is now beginning to do justice to the profound meaning of certain well-known and sacred words which some critics have treated slightly—'If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak for Myself.' The whole chapter upon the mutual interaction of various factors in religious development is full of suggestive and stimulating thought.

The same may be said of the treatment of the relation between

Morality and Religion. 'If the worth of ethical ends is not to be imperilled, if we are to maintain that the material universe and the spiritual life are in the last resort in harmony, it is necessary to connect the ideal of humanity with the ultimate Ground of the World,' and this can be accomplished by religion, and religion alone. But we must pass this part of the subject by, in order to draw attention to the significance of the last two chapters in the book, devoted to the ultimate ground of experience and certain final problems of religious development. For this end all the previous studies have prepared the way, and it is interesting to note how the author deals with the ontological problem in religion. After rejecting natural and scientific realism as an insufficient theory of experience, also the Subjective Idealism of Berkeley, the Transcendental Idealism of Kant and the Absolute Idealism of Hegel (and T. H. Green), Dr. Galloway falls back on a world-view largely identical with that of Lotze. 'The elements of existence are at root psychical, and matter in the sense of the materialist has no proper being.' But the existence of a trans-subjective element must be accepted, and Galloway finds it in 'a system of existences whose being is psychical, and so akin to mind in ourselves.' This view has its own difficulties, which are, however, frankly faced, and the author claims that in this direction only is to be found an ultimate basis for the complex process of interaction upon which the development of experience depends.

The bearing of this upon Theism, which Dr. Galloway sets forth as the goal of all rightly ordered religious development, is obvious. The last chapter deals with the Nature of Evil, Immortality, and the Idea of God as Ultimate Goal. This is a fine chapter, all too short. On the first of these points Dr. Galloway shows his superiority to many theorists by first drawing a sharp distinction between natural and moral evil—as too many fail to do—and then insisting upon the connexion of natural with moral evil—a side of the truth which is similarly neglected by others. The problems which arise are two-fold: those connected psychologically with the origin and development of moral evil and the metaphysical questions which arise concerning its ultimate source and meaning. The few pages devoted to these subjects are of great value, and, while the insoluble character of some of the metaphysical problems is recognized, light is cast upon the real nature of the difficulties, so that the burden of them is minimized.



On the great question of Immortality Dr. Galloway holds that while we cannot rightly speak of a universal craving of mankind for everlasting life, yet 'the widespread hope of a life to come is a normal feature in spiritual experience,' however it may sometimes suffer temporary eclipse in individuals, or races, or epochs. He urges that caution and reserve are necessary in speaking of the future life, and warns the theologian of the dangers of undue definition and the need of symbolic language to express what is largely beyond our ken. 'Nor do the spiritual interests of life demand any fully articulated eschatology. Man's last hope for himself and his fellows lies in the goodness of God; and faith in the divine goodness means faith that God will not cast away, but conserve, all that is worthy to be conserved.'

We have given an inadequate idea of the value of one of the most suggestive books on the philosophy of religion that has recently appeared. But the end of this Note will have been answered if it serve to direct the attention of those more especially concerned to Dr. Galloway's thoughtful and valuable study of the greatest of all questions in the history of mankind.

W. T. DAVISON.

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### CHRISTIAN THOUGHT AND THE APOCRYPHA

IN his book on *The Ethics of Jewish Apocryphal Literature* (Culley, 5s. net), Dr. Maldwyn Hughes has not only produced a fine bit of work, but he has shown in a striking example the aid rendered by the Apocrypha in tracing the development of religious and ethical conceptions. His method is to tabulate his materials in chronological order, and according to the source, Palestinian or Alexandrian, from which they are assumed to have come. Four surveys of this literature are then made, with a view to bring out the content of the moral idea and the fluctuations of opinions on the critical questions of the explanation of moral evil, the freedom of the will, and the validity of the eschatological sanctions. Summaries of the teaching are introduced at appropriate places; and the reader is never allowed to forget either what he is doing, or what precisely is the bearing of the results he has reached. All the work is scholarly and exact; the writer is never captious, even

where occasionally he is not convincing; and if it cannot be said that nothing of the same kind has been attempted before, Dr. Hughes is original in two respects. He covers a wider area, and he systematizes his results, marking often also their connexion with the teaching of the Old Testament and pointing forward to the further development awaiting them in New Testament times.

In a study where the details to be handled are so numerous and the documents often so intractable, there is abundant room for differences of opinion. Not only are the dates of the separate apocryphal books unsettled except provisionally, but of many of the books themselves an adequate critical edition is still wanting. It is quite possible that important transpositions will have to be made within the next few years in the tabulation of the materials, though no such change will seriously affect the conclusions. These matters are outside of our author's purview, and at his starting-point he assumes the best arrangement at present possible just as he works with the best texts. Patristic references are used but sparingly, and it is probable that further help might have been derived from such a writer as Clement of Alexandria. The same might be said of new sources of information, such as the supplementary Psalms of Solomon and the papyri. So far, indeed, the results of investigating the latter have been disappointing even in regard to the external history of Palestine in the time covered by our author, and the light thrown upon the thought and inner life of the people is even less. Yet some valuable hints may be gained from the monuments, that would serve to confirm or modify the conclusions reached by means of the literature with which Dr. Hughes is principally concerned. It would be interesting to watch him introducing these subsidiary lines into the larger pattern whose outline he has sketched so well, or dealing at length with some of the problems to which his plan has allowed only a scant reference or an assumption. For the groundwork of a book is settled better by an investigation of particulars than by a quick conjecture; and it is yet far from having been proved that any of the Apocrypha can be ascribed to Sadducaean authorship. Biblical students will be grateful to Dr. Hughes for what he has already done, and the form gratitude frequently takes is the expectation of something more.

In a paper contributed to the *International Journal of Apocrypha* our author has himself noted some of the gains to

knowledge to be derived from the study of such literature. Not only are there many close parallels in phrase or substance with the teaching of the New Testament, but the relations of thought are found which connect the moral teaching of the Old Testament with the great principles receiving full expression in the New. It is almost certain that St. Paul was familiar with the Testaments of the Twelve Patriarchs, and the Secrets of Enoch are an evidence that some of the sayings recorded in the Synoptics are improvements upon the moral commonplaces of the day. In regard to the doctrine of original sin there is said to have been a complete breach between the early chapters of Genesis and the teaching of later Jewish writers, until St. Paul picked up the ancient thread; but the apocalyptic writings contain one of the lost strands, and prepare us for the developed theology of the Apostle. The conception of the kingdom of God on the lips of Jesus is advanced far beyond the stage at which prophecy left it; the intermediate points are to be found in the intermediate writings. Legalism grew until it assumed abhorrent forms in some of the Pharisaic schools; but the witness is now forthcoming that side by side with it grew a consciousness of the moral value of motive, of the obligation of forgiveness, and of the duty of a love that recognized no racial limitation. Emphasis has often been laid upon the Jewish preparation for Christ as mainly historical and partly religious; the Apocrypha shows that God's action may be traced not less consistently in the section of moral thought and practice, and therefore may be commended to be read for more important purposes than even 'example of life and instruction of manners.'

R. W. Moss.

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### GOETHE AND DARWIN

THE centenary of Darwin's birth called forth many appreciations of his character and work from German scientists and philosophers. Amongst the most instructive were two Essays by Dr. Rudolf Otto, Professor in the University of Göttingen. These are entitled, respectively: *Goethe and Darwin*, and *Darwinism and Religion*.

Professor Otto is the author of two important works which have made him widely known. In his *Naturalism and Religion* he shows that a spiritual view of the world is in no

respect opposed to the results of scientific research. In his *Kantian-Friesian Philosophy of Religion* he expounds the significance for theology of the cry, 'Back to Kant,' of which Fries is the most distinguished modern representative.

The juxtaposition of the names *Goethe* and *Darwin* is no surprise to those who recall Haeckel's frequent endeavours to find, in the writings of Germany's great poet, passages which can be quoted in support of his attempt, by means of his theory of monistic evolution, to solve the riddles of the universe. But Dr. Otto wisely begins by reminding his readers how greatly these two men differed in their personal characteristics and in their individual pursuits. 'What had the prince of poets, the philosopher, the cosmopolite in common with the simple, modest naturalist who, in the whole course of his life, never wrote a poem, but devoted himself in seclusion from the world to the task of rearing doves and to the study of plants and animals?' On the wings of a powerful imagination Goethe soared into realms of thought unvisited by Darwin, whose judgements of man and the world, of life and its value, were limited to the ideas of a comparatively narrow mental horizon.

There is, however, an intimate relation between these two thinkers, and the explanation of the fact is that although Darwin was not a poet, Goethe was a student of nature. In his youth he had manifold scientific interests, and throughout his life he was a keen inquirer. Some of his original investigations resulted in not unimportant discoveries. At different periods his mind was occupied with physics, meteorology, mineralogy, botany, zoology, morphology and comparative anatomy. As a contributor to the science of chromatics he is better known than as an accomplished biologist. Yet it is upon his work in biology that the claim is based when Goethe is described as Darwin's forerunner. The theory of *Evolution* had for both an irresistible attraction.

The idea of universal Evolution is basal in Goethe's thought. In his poems and his prose writings he proclaimed it with the enthusiasm of a prophet. But he did not formulate this conception as the result of laborious scientific research. To him it was rather an intuition born of the poet's imagination than the hypothesis of the scientist based upon inductive study. In this respect he resembles the philosophers of old. Evolution has its rôle in the system of Aristotle, and from him it was

handed down to the schoolmen of the Middle Ages, as Thomas Aquinas and Dante bear witness. More freely conceived, Evolution reappears in the romantic systems of the Renaissance, especially in the writings of Giordano Bruno. Leibnitz gave it classical expression in the era of 'enlightenment.' To Herder's philosophy of history the conception of Evolution is fundamental, and it was the influence of Herder that made Goethe an Evolutionist. In 1777 Frau von Stein wrote to Knebel: 'Herder's new book makes it seem likely that we were once plants and animals. Into what else nature may fashion us remains, however, unknown. Goethe is now busy speculating on these subjects.'

Passing to the consideration of the question of the content of Goethe's idea of Evolution, Dr. Otto reminds us that poetic conceptions are always difficult to compress into dry formulae. Goethe's mind was dominated by the thought of the unity and relationship of all being. Nature, according to his view, knows nothing of gaps, severing boundary lines, or absolute antitheses. Forming and transforming, now condensing, now expanding, Nature works according to a ground-plan. Her multitudinous melodies are the variations of the same theme. In lower forms there is the germ and potency of higher forms. The higher form is the full-blown flower; the lower form is the unopened bud. In quest of confirmation of his theory Goethe pursued his studies of Nature. His central idea is that there was an original type from which (*Urpflanze*), for example, all existing species of plants have been developed. By a similar use of language it is sometimes said that from the basilica the various styles of Roman church architecture have been evolved. Great was Goethe's delight when he discovered in the human skeleton the intermaxillary bone, which, up to that time, had been found only in animals, so that its absence had been regarded as a differentiating mark of man. From Jena in 1784 he writes to Frau von Stein: 'So great was my joy that the depths of my heart were stirred.' In his poetry echoes of this joy are heard, as in the lines beginning *Freudig war vor vielen Jahren*, which may be rendered in prose: 'Years ago my eager mind found delight in the study of Nature and its creative activities, longing to discover how the eternally One reveals itself in the manifold.'

There is, however, no warrant for the assertion that Goethe was the herald of Darwinism. On the contrary, in their attitude towards Nature these two men are typical representatives of

two fundamentally different theories of Evolution. With Darwin's 'transformism' Kant has much in common; but Goethe never assumed that lower forms of life change into higher forms. In his later writings his speculations may be said to touch the fringe of this hypothesis, but it is not of their essence. Hence Goethe's true disciples, such as Schelling and Hegel, reject transformism as 'an altogether too crude and nebulous hypothesis.' Goethe did, it is true, believe in the evolution of different types by various transformations of the original type, but he no more conceived of the development of a bird from a reptile than in the actual evolution of a Gothic cathedral from a church built in the Roman style. When Goethe and Darwin are classed together, because both are Evolutionists, it is forgotten that Darwinism proper means natural selection and the struggle for existence. Of these hypotheses Goethe knows nothing; indeed, they are quite remote from his whole scheme of thought.

Finally, Dr. Otto dwells on a yet more fundamental difference between Goethe and Darwin. Darwin represents the sobriety of exact science; his methods are observation and experiment; he belongs to the school of Newton. Goethe was a nature-mystic; that ideas ruled him is manifest from his reluctance to look through a prism in order that he might test the validity of his opposition to Newton's chromatic theory. Compared from this point of view, Darwin has right on his side, and it becomes clear that his fame will endure. He has established the sacredness of the duty of exact research unfettered by ideals, whether poetic, aesthetic, ethical, or religious. In endeavouring to formulate a philosophy of Nature 'experience, not ideas,' must be our guide, as Goethe was told by Schiller, Kant's admiring pupil and a more lucid thinker than Goethe. It remains true, nevertheless, that scientific research cannot penetrate beyond the vestibule of the temple. Thinkers like Goethe will ever seek to inquire into and to establish the truth of man's higher convictions—ethical, aesthetic, and religious. But to maintain this is not to oppose Goethe to Darwin, for in the sober statement of the results of his patient investigations the latter thinker never writes, as do some of his naïve disciples who assume that *natural* science and science are synonymous terms, and would fain persuade us that a zoological hypothesis enables its possessor to sit in judgement upon the true, the beautiful, and the divine.

J. G. TASKER.



## Recent Literature

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### BIBLICAL AND THEOLOGICAL

*Christianity at the Cross-Roads.* By George Tyrrell.  
(Longmans, Green & Co. 5s. net.)

A DOUBLE pathos attaches to this volume. It is published posthumously, the manuscript of the book was receiving its last touches when the writer was laid low, and three weeks afterwards he had passed away. But a deeper sadness will steal over the mind of many a reader as he finds in these pages the record of a beautiful dream, tenaciously clung to, which can never be realized. Yet who are we, that we should venture to say 'never'? Father Tyrrell believed in the ideal Church Catholic, so different from the Roman Catholic Church, yet even now slumbering in its bosom, which would one day awake and attract the whole earth by its ineffable charm, proving itself to be the Church of Christ on earth indeed.

Of all Father Tyrrell's books on Modernism, this one, written after he had experienced to the full the harshness of his Roman step-mother, breathes most notably the spirit of tenderness to the Church from whose communion he refused to be cast out. More than any other of his books, this last vehemently repudiates the position of Liberal Protestantism. 'To suppose that Modernism is a movement away from the Church and is converging towards Liberal Protestantism is to betray a complete ignorance of its meaning—as complete as that of the Encyclical *Pascendi*.' Catholicism is for the Modernist 'the only authentic Christianity. Whatever Jesus was, He was in no sense a Liberal Protestant.' Loisy entered the lists against Harnack's ideas of 'modernism.' Tyrrell will make no terms with Harnack's followers. The work of the Modernists, he here strenuously reiterates, is to realize a 'synthesis between the essentials of Christianity and the assured results of criticism.' But the essential features of Christianity must, he contends, be at all costs retained, and

Harnack's definitions and methods will not secure them. The 'Jesus of the first century' would not be at home among Liberal Protestants, much rather would He be found 'in sympathy with just those elements of Catholicism that are least congenial with the modern mind.' Between Christ's idea of Himself and the Catholic idea of Him 'there is no practical or substantial difference.'

Such is in substance the teaching of this last utterance of the Modernist leader in this country, the most gifted convert to Romanism in Great Britain, Newman only excepted. Protestants may be disappointed, may refuse to listen, may exclaim that Tyrrell's position is an impossible one, but his own definition of his attitude must be accepted. In the eloquent pages of *Christianity at the Cross-Roads* the reasons for this faith of his are set forth. The great question is, not what is the Church? not even what is Christianity? but what is Christ? And Tyrrell cries out with all his might, Not the Christ of Harnack, or Schmiedel, or modern Rationalism! 'The faith in His own Christhood that Jesus, by the power of His personality, was able to plant in His Apostles, has been continually reinforced by the experience of those who have found Him, in effect, their Redeemer, the Lord and Master of their souls, their Hope, their Love, their Rest—in short, all that they mean by God. For them He has become the effectual symbol or sacrament of the transcendent, through which they can apprehend the inapprehensible—the Eternal Spirit in human form.' There is much in Father Tyrrell's position with which we can only partially sympathize, but we have read with the greatest interest and delight this vindication of the faith that was in him, especially the twelfth chapter, entitled: 'The Apocalyptic Vision of Christ.' It is a noble *apologia*, and it deserves to be read and re-read by the persons who love to get hold of and discuss such volumes as the *Hibbert Journal Supplement*, 'Jesus or Christ?' It is far more effective than Tyrrell's contribution to that miscellaneous volume. It will show them the real difference between regarding Jesus 'as a Franciscan might look back on St. Francis, or a Moslem on Mohammed' and seeing in Him 'the Divine Spirit revealing itself in human form, as Himself the revelation of God.' Father Tyrrell's deep personal faith, as described in his own subtle, luminous, nervous English, breathes in these pages, and the record of it surely must move very deeply every truly religious mind.

One great omission—which yet is quite intelligible—will strike many readers. There is no mention here of Evangelical Protestantism. It is 'liberal,' rationalistic Christianity—which is no longer Christianity because it has given up Christ, preferring a phantom 'Jesus' of its own creation—that Father Tyrrell so strenuously repudiates. We, with him, cannot find the Redeemer of the first century in Professor Schmiedel's patronizing picture of the only 'Jesus' whom he will condescend to accept. But neither can we find Him among the priests and the ceremonies, the wafer-worship, the hagiology and the mock-miracles of Roman Catholicism. Most of Father Tyrrell's protest against the 'Liberalism' which is doing its best to murder, by dissecting, the Christ of Christianity, would be warmly echoed by the Evangelical Protestant of to-day. It does not follow that a twentieth-century Christian, who is dissatisfied with Harnack's well-known definition of his faith, should take refuge in the Church of Rome. True, Tyrrell is not thinking of Rome as it is, but of Rome as he would have it—'of the bird free on the wing, not crushed and crumpled in the grip of the hawk.' But the bird is not free yet, and it remains to be seen whether the Modernists can free it. In their efforts, which we earnestly hope may prove successful, they will surely miss one impressive voice that now is still. Never again will it be lifted in eloquent, poignant tones pleading that the best in Roman Catholicism should be liberated from Pope and Curia and Congregations of Cardinals, and be allowed to speak for itself, for its faith and for its Master. This last utterance of Father Tyrrell is to us very touching, and the echoes of this swan-song of a noble martyr for the faith that was in him will not soon die away.

*Introduction to the New Testament.* By Theodor Zahn.

Translated from the Third German Edition by J. M. Trout, W. A. Mather, Louis Hodous, E. S. Worcester, W. H. Worrell, and R. B. Dodge, Fellows and Scholars of Hertford Theological Seminary, under the direction and supervision of M. W. Jacobus, Dean of the Faculty, assisted by C. S. Thayer. In three volumes. (T. & T. Clark. 36s. net.)

All the translators of Zahn's great work belong to Hertford Theological Seminary save Mr. Thayer, who is director of

the Case Memorial Library. It had been evident from the first appearance of the Introduction that its stores of critical investigation would have to be placed at the disposal of the English reading world, but that involved the translation of a thousand closely printed pages 'written in a style often most difficult to follow even in the text, and with notes too constantly abbreviated in the spirit of a scholar's abundant knowledge of the facts, and too frequently confused with indistinct allusions to unfamiliar literature.' The task was manifestly impossible for any single individual, but in the spring of 1900 Mr. Trout, Mr. Hodous and Mr. Mather, who were then engaged in study abroad, suggested to Dr. Zahn that they should be allowed to undertake the translation. They started that summer and had several helpful conferences with Professor Zahn himself. Mr. Hodous and Mr. Mather, who had undertaken the notes, left for the foreign mission-field and the burden thus rested heavily on Mr. Trout. Other helpers were gradually enlisted, but the appearance of the third German edition when the first English volume was practically in print compelled the translators to deal with 'the changes and alterations which the tireless scholarship of the author had wrought into his book.' This also was accomplished, and the three volumes are in every respect a reproduction of the last German edition. The plan of the work is simple. Two opening sections are given to 'The Original Language of the Gospel,' and 'The Greek Language among the Jews,' then follow sections on The Epistle of James, The Three Oldest Epistles of Paul, The Correspondence of Paul with the Corinthian Church, The Epistle to the Romans, The Letters of the First Roman Imprisonment, The Last Three Epistles of Paul, the Epistles of Peter and Jude, and the Epistle to the Hebrews, The Writings of Luke, The Writings of John. A Chronological Survey, a Chronological Table, a General Index, and Indexes to New Testament Passages, Old Testament Passages and to Greek Words complete the work.

Zahn's involved sentences have been skilfully handled, and the result is a translation that makes really pleasant reading. The notes are grouped together at the end of each section, and the wealth of learning packed into them will more and more excite the envy of students. Dr. Zahn dates the Epistle of James about A.D. 50, so that it stands forth as the oldest part of the New Testament. The chief reason for assigning a later date to the Epistle is the hypothesis that James was protesting

against Paul's teaching, but Dr. Zahn regards this as untenable. This is no small gain, for the earlier Tübingen School dated the letter about 150, and explained it as growing out of Paul's doctrine of justification. The perfectly artless way in which St. James introduces himself is in keeping with the entire literary character of the letter, the peculiarity of its style, and the clear impression which it gives of the personality of the writer. The treatment of the whole question is stimulating and suggestive. Dr. Zahn places the Epistle to the Galatians earliest among St. Paul's letters, and concludes that the churches to which it was addressed were those of the southern part of the province. In discussing the Pastoral Epistles Dr. Zahn shows that the belief that Paul was put to death at the end of his first imprisonment, 'which has been one of the principal grounds of objection to the genuineness of these Epistles, and which has been a source of insufferable violence done to the Epistles by those defending their genuineness, either wholly or in part, does not rest upon the foundation even of ancient, to say nothing of trustworthy, tradition. It is simply an hypothesis, which has strong historical evidence against it, and nothing in its favour.' He holds that Paul was beheaded on the Ossian Way not before the end of the year 66, but at the latest before the death of Nero, June 9, 68. 'With regard to that last refuge of so-called criticism, namely, the linguistic character of the letters . . . a pseudo-Paul, by repeating and imitating Pauline expressions, would be sure to make mistakes and so betray himself. The opposite is what we really find.' The fact that the three letters have certain expressions in common which are not found in the earlier Pauline Epistles, or which occur only rarely, goes to confirm the conclusion that they were written under the conditions which the letters themselves disclose. As to the Hebrews, Dr. Zahn regards with favour Luther's notion that it was written by Apollos, but confesses that no real solution of the question is forthcoming. He thinks it inconceivable that a Jewish artisan like Aquila, much less his wife, who regularly shared his work, 'should have possessed a rhetorical culture like that of which Hebrews gives witness.'

The traditions as to the authorship of the Synoptic Gospels are carefully discussed, and the Synoptic problem is handled in a characteristically broad and scholarly fashion. No one of the Synoptists gives a chronological statement as to our Lord's

first appearance which can possibly justify the limitation of His ministry to one year. As to various points of difference Dr. Zahn suggests that any one who is not satisfied with the answer afforded by the particular purpose which each of these Evangelists had in view, and by their common dependence upon the main outlines of the missionary preaching, should supply a better answer. 'But let him also explain why Matthew and Luke tell us nothing of the great and numerous miracles which were done in Chorazin and Bethsaida, and which are mentioned in Matt. xi. 21; Luke x. 13, before the deeds in Capernaum, and why they say nothing about the appearance of the risen Jesus to Peter (Luke xxiv. 34) and of the earlier relations of the four fishermen in Capernaum to Jesus, without which it is impossible historically to understand the account in Matt. iv. 18-22; Mark i. 16-20.'

As to the writings of John, 'the tradition of the Church is also unanimous in representing the Evangelist John as at the same time the author of Revelation and the Johannine Epistles—and as none other than the Apostle John, the son of Zebedee.' The whole question is discussed in detail, and the results reached are eminently reassuring. The book will take rank as the great Introduction to the New Testament, and that is the more satisfactory, for it shows how the latest and most exhausting study tends to confirm some of the old positions.

*A Critical Introduction to the New Testament.* By Arthur S. Peake, M.A., D.D.

*Faith.* By W. R. Inge, Lady Margaret Professor of Divinity at Cambridge. (Duckworth. 2s. 6d. net each.)

These are the first volumes of a series of *Studies in Theology* intended as aids to interpretation in Biblical Criticism for the use of ministers, divinity students, and thoughtful laymen. Professor Peake concentrates his attention on critical questions connected with the books of the New Testament. His aim is to be loyal to the facts, and no one who reads these pages will be kept in ignorance of the problems which have to be faced. It is the book of a true scholar and may well be accorded a place by the side of Zahn's Introduction. We cannot accept some of Dr. Peake's positions, but the candour and learning of the work are conspicuous throughout, and he gives material by which students may form their own judgement on disputed points.



Dr. Inge begins his study by considering faith as a religious term. He examines its meaning in the Bible and in the Church, asks whether faith is pure feeling, examines authority as a ground of faith with special relation to the theories of the Infallible Church and the Infallible Book. When both are found to be defective we consider authority as based on Jesus Christ, which, 'for the well-instructed Christian, is not external, but is a voice which speaks within as well as to us.' The whole exposition is illuminating, and every one who wishes really to understand the subject will find the book invaluable.

*The Gospels as Historical Documents. Part II. The Synoptic Gospels.* By Vincent Henry Stanton, D.D. (Cambridge University Press. 10s. net.)

The second volume of Dr. Stanton's valuable work on the Gospels has justified the expectation with which it has been anticipated. The whole work is marked by the most careful balancing of conflicting evidence, and by a sanity of judgement which is in happy contrast with the wild and prejudiced statements which often pass for 'criticism.' Dr. Stanton marshals his facts with admirable clearness, and if his conclusions are not accepted by all as conclusive, that is not to be wondered at, seeing that no two scholars take the same view of the baffling questions raised by the Synoptic Problem. In our opinion the work before us is the best in this department which has yet been put forth in England. Dr. Stanton abandons the Oral Tradition as not affording a sufficient basis for the Gospels as we have them, and lays it down as an axiom that the sources were not Aramaic but Greek.

He further considers it certain that Luke had not seen Matthew, nor Matthew Luke, but that both of these had used a record 'virtually identical with Mark.' It is just here that we wish the author had considered more fully what this source can have been. In common with most English scholars he rejects the theory of an Ur-Markus, but he does not give full consideration to the question whether there may not have been earlier editions of Mark's Gospel which would account for the differences between the Markan narrative in the First and Third Gospels and that which we have in the second. At one point, indeed, Dr. Stanton speaks of Markan sections omitted from the First Gospel as being 'absent from the copy of Mark

which the evangelist used,' and we feel that if ever the vexed question of the problem is settled it will be on the line indicated by such a phrase. If the theory of three editions of Mark be accepted it will prevent such statements for instance as that made by Dr. Stanton, that the healing of the demoniac was passed over by the first evangelist 'through inadvertence.' It is strange to explain the omissions of the first evangelist in this way when we see how punctilious he was in reproducing words and phrases which he might have amended or omitted with advantage. So in dealing with the interesting question of Luke's special sources, Dr. Stanton ascribes his account of the ministry of the Baptist and the temptation of our Lord to an Aramaic collection of Logia. But the account of these things in an early and Palestinian edition of Mark would sufficiently explain those features in which the section differs from those given in the First and Second Gospels. Dr. Stanton agrees with most scholars that the First Gospel is a compilation of Markan narrative and Matthaean discourses, these last being arranged in eight sections, each of which has a distinct purpose.

In dealing with the Third Gospel Dr. Stanton lays it down that the Resurrection story in the Third Gospel owes its written form to the evangelist, and that the story of the Nativity may have been put forth in a separate writing which came into the hands of our third evangelist. Harnack's dictum that the *Magnificat* and the *Benedictus* are Luke's compositions is not accepted. With most of this we are in full agreement, but we are not sure that the Resurrection story may not have come from the same source as that of the Nativity. The correspondence between the two in language is striking, and its Hebraistic quality seems to determine that neither story owes its form to Luke. We may not in this Review dwell upon the many questions raised in this volume. We are grateful to Dr. Stanton for having advanced this fascinating question a distinct stage nearer solution, and we fully agree with him when he says that 'the fact that in pursuing these inquiries a fuller and more accurate knowledge of the actual contents of the Gospels will be acquired, should be an encouragement to those who are inclined to be disheartened by the difficulties of the subject, the variety of views with which they are confronted, and the intricacy of the considerations upon which decisions must depend. Their labour cannot be wholly thrown away.'

*Christian Ideas and Ideals.* By L. R. Ottley, Canon of Christ Church, Oxford. (Longmans & Co. 7s. 6d. net.)

Dr. Ottley occupies the chair of Pastoral Theology in the University of Oxford. He here publishes the substance of a series of lectures delivered to candidates for the ministry on the Outlines of Christian Ethics. But he treats ethics from the standpoint of religion. Christian 'ideas' determine Christian 'ideals.' Hence a large part of the book is occupied with doctrine, rather than with morals. In our opinion, this treatment is more than justified. The modern method of dealing with Christian 'ethic' apart from religion is fundamentally wrong. The Christian doctrines of God, of human nature and of redemption in Christ, are, as Canon Ottley's exposition abundantly shows, absolutely necessary to a right understanding of the 'theological virtues,' the pattern of character and the view of Christian duty, which are subsequently described. The fundamental doctrines of the Christian religion cannot be taken for granted. Especially in these days it is necessary to be explicit upon them, if the right note is to be struck as to the formation of Christian character and the fashioning of Christian ideals in the family, the Church, and the State. Canon Ottley's exposition of doctrines is faithful to the great Christian verities, but not narrow, hard, or dogmatic. His teaching concerning sin, especially original sin, is eminently sane and reasonable, and his references to the narrative of Genesis iii. show that he knows how to preserve the substance of Biblical teaching, whilst not fettering himself by obsolete and untenable theories concerning the Fall.

The ethical part of the book is excellent. Even after Illingworth's *Christian Character*, Peabody's *Christ and the Christian Character*, and Kilpatrick's volume with a similar title—each excellent in its own line—Canon Ottley's treatment of this cardinal subject is fresh and valuable. We have not been so much struck by the chapters on the Family, the Church, and the State. They contain good things, but the treatment is necessarily brief and becomes perfunctory. A broader canvas—and perhaps a freer and bolder hand—is needed for this work. But the book as a whole is thoughtful, instructive, and edifying. The younger Christian ministry will find it of great service.

*Horae Semiticae, No. VIII. Codex Climaci Rescriptus; fragments of sixth century Palestinian Syriac Texts of the Gospels, &c.* Transcribed and edited by Agnes Smith Lewis, D.D., LL.D., Ph.D. (Cambridge University Press. 10s. 6d. net.)

Mrs. Lewis's latest palimpsests are not so sensational as the great one of the 'Old Syriac' Gospels which will always be associated with her name. But they are of interest far beyond the narrow circle of Syriac scholars, as they concern all who study the textual criticism of the New Testament. The Palestinian Syriac version is in a dialect of peculiar interest, as it is directly descended from the Aramaic spoken by our Lord. Prof. Nöldeke, with whom Dr. Lewis agrees, places the origin of this version in the fourth century. The large fragments of it preserved in the oldest leaves transcribed here, represent manifestly a text of high antiquity. The editor prints opposite the Syriac a good text (Nestle's) of the original Greek, and adds footnotes restoring the Greek wherever the Syriac presumes a different reading. To weigh these readings adequately a competent knowledge of Syriac would be required, but even those who are not thus equipped can see that the text needs to be reckoned with. Its singular readings do not perhaps convince us, and one sometimes is inclined to wonder whether the translator may not, after all, have been rendering the Greek we possess, but with a lapse into freedom or even incorrectness. Some small points make us realize that Mrs. Lewis is not quite so sure a scholar in Greek as she is in Syriac. There are no such words in Greek as ἐργοῦντι (p. 135) or συνεκλείσμεθα (p. 149): Hellenistic does not recognize νόψ (p. 145), and μεταξύ never took the accusative case (p. 99). While we are about picking small holes, we might ask why a manuscript named after one St. John Climax (author of the *Ladder of Paradise*, which is written over our MS.) should be called Codex Climaci instead of Climacis. These are trifles, but if we do not fasten on trifles in Mrs. Lewis's work our critical knife will have nothing to do. We must resist the temptation to give and discuss some of the readings that show the quality of text underlying this interesting version. The extent of its agreement with modern critical texts will be noticed by any one who looks at the notes. As samples of its readings may be mentioned its agreement with the *margin* of

the Revised Version in 1 Cor. xiv. 38 (against the other Syriac versions) and Mark i. 1, also its sharing with the old Syriac the remarkable (and probably true) reading 'Jesus Barabbas' in Matt. xxvii. 16. These will suffice to show that the MS. was well worth editing, and Mrs. Lewis's name is sufficient warrant of its being edited well.

*The Holy Spirit in the New Testament.* A study of primitive Christian teaching. By Henry Barclay Swete, D.D. (Macmillan & Co. 8s. 6d. net.)

Within the limits assigned to this work by the author, all that scholarship, spiritual insight and patient study of the New Testament Scriptures can do has been done to enable its readers to learn 'what the presence and working of the Spirit of Christ meant to the first generation of believers.' After a brief 'foreword' in which Dr. Swete states the Old Testament doctrine of the Spirit, the New Testament revelation of the Holy Spirit is examined (1) as regards the history, and (2) as regards the teaching. In these two parts of the book a running commentary is given upon the New Testament references to the Holy Spirit. The expositor finds just the help he needs. For example, the note on Rom. v. 5 clearly brings out the force of the two tenses used by St. Paul and tersely summarizes the truth implied: 'Since the day when the Spirit was given to each of us, there has been perpetually in our hearts the sense of God's love to us in His Son, poured out upon them by the Spirit which was then received. . . . It is due to the Spirit that the love of God is to believers not a mere doctrine, but a fact of their inner life, continually present to their consciousness, and inspiring a certain hope of future blessedness.'

In Part III the chief results of the investigation are collected, and under seven headings the teaching of the Apostolic age is presented as a whole. Although Dr. Swete disclaims any intention of making 'a formal contribution to the study of New Testament theology,' in this section of his work he has supplied ample and carefully sifted material for such a study. In some paraphrases the gift of the Holy Spirit seems to be unduly limited to those who have been baptized; on the other hand, the spiritual significance of the Eucharist is well brought out: 'the Spirit of God alone can make material substances or human acts spiritually efficacious.'

The chapter on 'The Spirit and the personal life' is of special

value. On a passage familiar to all Methodists (Gal. iv. 6) Dr. Swete's instructive comment is: 'the Spirit of God inspires the cry which the human spirit utters. . . . That all believers have the right to say "Our Father" comes from the Incarnate Son; that, having the right they have also the strong desire to use the privilege of sons, comes from the indwelling in their hearts of the Spirit of the Son. Without the mission of the Spirit the mission of the Son would have been fruitless; without the mission of the Son the Spirit could not have been sent.' Many similar passages could be quoted to show that the esteemed author has 'placed before the mind not a doctrine, but an experience.' None can follow his calm, clear exposition without a heightened sense of Christian privilege in 'the dispensation of the Spirit,' nor without heart-searching, inasmuch as 'the same Spirit inspires the whole Body to the end of time,' and 'no age of the Church can depart fundamentally from this experience.'

*The Cruciality of the Cross.* By P. T. Forsyth, M.A., D.D. (Hodder & Stoughton. 5s.)

In recent years Dr. Forsyth has often discoursed nobly on a subject which he rightly regards as central to the New Testament Gospel, to Christian Experience, and to the leading features of Modern Thought. In his opening address at the third International Congregational Council, and in papers contributed to the *Hibbert Journal* and to the *Expositor*, the dominant note, resonant and clear—how many soever may be the variations in the treatment of the theme—is 'forgiveness through atonement the essential of Evangelical Christianity.' In a revised, amended, and expanded form these addresses and articles are published in a volume which will arrest the attention of every reader and repay the most careful study. The point of departure is that 'Christ's first concern and revelation was not simply the forgiving love of God, but the holiness of such love.' Especially valuable is 'the insistence, in the light of modern criticism, on the fact that the first teacher of the Atonement was the Christ who made it. It is no Paulinism, except in certain sidelights.' This thoughtful work is heartily commended alike for its lucid correction of misconceptions of God's grace and for its forceful setting of the truth that 'the spiritual interpretation of Christ centres in the cross.'



*The Gospel of Reconciliation, or At-one-ment.* By the Rev. W. L. Walker. (T. & T. Clark. 5s.)

To set forth the Gospel of Reconciliation in both its individual and social aspects is the purpose of this thoughtful work. Misconceptions of the doctrine of the Atonement are removed. At times the author seems to protest too much, but the patient reader discovers that Mr. Walker has a positive theory and is anxious so to re-state the truth as to conserve its essential elements. For example, he says: 'What Christ suffered was that which came upon Him as the consequence and punishment of human sin in the divine moral order.' This statement neither rejects the 'judicial' aspect of the atonement, nor is open to the charge that it represents the death of Christ as 'an arbitrary substitution of Christ for sinners.' Again, the divine as well as the human side of Reconciliation is recognized: 'The Reconciliation is complete on God's part. . . . It is the reconciliation of an absolutely righteous God with a sinful world, because the Divine Righteousness in its relation to sin is adequately set forth.' Mr. Walker's closing statement of the Christian ground of confidence involves no disparagement of St. Paul's teaching; he is content, with the Apostle, 'to see both the love and the righteousness of God manifested in the voluntary acceptance of the cross by Christ, in obedience to the will of God and for our salvation.'

*Authority in Religion.* By Rev. J. H. Leckie, Cupar-Fife. (T. & T. Clark. 5s.)

The chapter in this work entitled 'The Theoretic Source and Organ of Authority' appeared as an article in this REVIEW. Mr. Leckie has chosen a subject of great importance, and has written a book in which many will find just the guidance they are seeking. The problem of Authority is first discussed as it stands over against the fact of freedom. An attempt is then made to reach unity of thought and to state the doctrine of religious authority in such a way as 'to cover all the facts of experience and satisfy the demands of historic Christianity.' The conclusion to which the author comes is that conviction, carrying with it the assurance that is of God, may arise in the soul 'in three ways: (1) by direct revelation to the individual conscience in which it is found; (2) or by a message conveyed to that conscience through a specially endowed soul, and recognized by it

as true; (3) or by a deliverance of the common religious consciousness, verified in the individual experience.' Peculiar reverence is shown to be due to the Scriptures as the record of revelation: 'their sanction is the divine Voices whose message they contain.' In Mr. Leckie's book, which we heartily commend, will be found a vindication of 'the authority of the individual Conscience, the Prophet, the Church, and the Christ,' but 'the common element in all these' he holds to be 'the voice heard in the soul in communion with God.'

*History, Authority, and Theology.* By the Rev. Arthur C. Headlam, D.D. (John Murray. 6s. net.)

This volume, by a scholarly and independent thinker, will yield much helpful guidance on difficult questions to earnest students of theology and Church history. The essays on 'The New Theology' and 'The Athanasian Creed' appeared in the *Church Quarterly Review*, of which Dr. Headlam is the editor. Other subjects treated with fullness of information are 'The Church of England and the Eastern Churches,' 'The Teaching of the Russian Church,' 'Methods of Early Church History,' and 'The Church of the Apostolic Fathers.' In describing Ignatius as 'the champion of episcopacy,' Dr. Headlam does not point out, as does Dr. Lightfoot, that 'diocesan episcopacy' is not meant. For some assertions, however, nothing more than probability is claimed. 'It is not, of course, maintained that every statement which has been made in the foregoing account of the sub-Apostolic Church has been clearly proved.' One of the ablest and most generally interesting essays is on 'The Sources and Authority of Dogmatic Theology.' The sources of theology are held to be 'the continuous revelation of the Old Testament as accepted in the New, the revelation of Christ in the New Testament, the witness of Christian tradition, and the living voices of the Christian Church.'

*Apostolic Ministry.* Sermons and Addresses by the Rev. J. Scott Lidgett, M.A., D.D. (Culley. 3s. 6d. net.)

This volume is a memorial of a great Presidency. Dr. Lidgett's sermons and addresses give a wonderful view of the inclusiveness of the spiritual life, and set forth the way in which Evangelism, Foreign Missions, Social Reform, Christian Union, and the work of women, are all related to faith in Christ and to the service of His kingdom. The address on

'The Catholicity of Methodism' would have delighted John Wesley. Dr. Lidgett shows that without the historic tradition of which York is eloquent, Methodism could not have come into being, whilst 'the creation of Methodism by the living Word and quickening Spirit of God meant little less than the re-creation of Christianity in England and the re-establishment of civilization.' The address on 'Ministerial Leadership' is equally stimulating. But Dr. Lidgett reached a higher height in his official sermon, 'The World's Destiny contained in Christ,' which can never be forgotten by those who heard it. The charge to young ministers, which gives its title to the book, is worthy of the two occasions on which it was delivered, and that is true of every sermon and address in this volume. Only a master could present vital truths with such freshness and power, and show how high thinking may be combined with the most intense spirituality and the most practical concern for the uplifting of the whole race of man. Methodism will be proud of this noble book.

*The Divine Worker in Creation and Providence.* By J. Oswald Dykes, M.A., D.D. (T. & T. Clark. 6s. net.)

Dr. Dykes touches no subject which he does not adorn, and these Cunningham Lectures are a masterly attempt to re-shape the traditional doctrine of Creation and Providence by the light which the last century has cast upon both nature and history. Divines are bound to take account of the certain results reached by science, and to these Dr. Dykes endeavours to shape his doctrine. He does not forget that the polemic against Gnosticism led the Church's early theologians 'to discern the first outlines of a Christian interpretation of the cosmos—one which linked Creation, Providence and Redemption into one whole of which Christ is the centre.' A review of the doctrine of evolution leads Dr. Dykes to conclude that theologians are in the line of much modern speculation in holding that 'the immanent Will of the Supreme, or His dynamic ubiquity,' has been the ultimate cause of every formative progress in the evolution of the inorganic world. As to many other points, such as the origin of man, we feel that our knowledge is painfully imperfect, but we discern the Divine Worker moving through nature and stamping Himself on the spirits of men. Providence is not treated so fully as creation, but we

are led to regard it as 'the handmaid of that ethical and religious elevation of mankind which is God's chief end in view.' Suffering is thus set in its place as a providential agent, and men are taught the great lesson of patience. 'The self-restraint of the Lord of Providence' becomes impressive, and we are led to rest for ourselves and others on 'the Divine Lover of men, whose redeeming passion was consummated upon the Cross.' The lucid style and the restrained force of the book will make a deep impression on a thoughtful reader, and scholars will find some important questions handled in the fine set of Appendices.

*Studies in the Old Testament.* By George Jackson, B.A.  
(Culley. 3s. 6d. net.)

In these six lectures Mr. Jackson describes the methods of criticism as applied to the Old Testament, and discusses such matters as its historical trustworthiness, the early narratives of Genesis, the book of Jonah, the alleged moral difficulties, and the reality and value of the revelation made to Israel. He expressly disclaims the rôle of technical expert or the possession of first-hand knowledge; but there is evidence on every page of the careful study of a great group of books, of many of which the writers are recognized authorities. Already a stage has been reached in the investigation of the Bible where the useful work of a man is needed, who, while not himself a pioneer, is able to explain things to the uninitiated. That is exactly what Mr. Jackson does. He writes with adequate knowledge of the results of sane criticism, and with the question of their bearing upon sound faith always in view. A more reverent handling of sacred problems could not be desired, while the style is clear and masculine, appropriate equally to the earnest spirit of the lecturer and to the vital needs of his audience. The book is an exhibition of evangelism at home in the new atmosphere created by the advance of knowledge; and from it the fearful may learn how little of the gospel has been lost, and the inquiring will discover the sanctions of Holy Scripture in its unfailing witness to the redeeming love of God.

*The Ethic of Jesus according to the Synoptic Gospels.*  
By Rev. James Stalker, M.A., D.D. (Hodder & Stoughton. 7s. 6d.)

Dr. Stalker's volume is connected with *The Christology of*

*Jesus* already published, and *The Mind of Jesus as reported by St. John*, which is still to come. He has devoted the labour of a lifetime to the study of the words of Jesus, and has striven to reproduce His ethical teaching under three heads: The Highest Good, or end of moral action; Virtue, or character the animating force by which this goal is to be attained; and Duty, which prescribes the path along which the end must be sought. The chapter on Sin shows how our Lord dealt with the three notorious forms of Sin in His day—those of the Publican, the Pharisee, the Sadducee. He never allowed Himself to speak in the wholesale and exasperating way that some theologians have spoken, 'as if all bad people were equally bad, or all good people equally good.' The section on Virtue is divided into Repentance, Faith, The Imitation of Christ, The Cross and Offences. Duty is considered in six chapters: The Love of God, The Things of God, The Love of Man, The Things of Man, The Family, The State. The clearness and balanced judgement of the whole discussion give this treatise a very high place among the monographs which deal with the ethical teaching of the Gospels.

*The Fatal Barter, and Other Sermons.* By Rev. W. L. Watkinson. (Culley. 3s. 6d.)

Every time we open a new volume by Mr. Watkinson we are astonished and delighted at the freshness, fullness, and fertility of his creative and illuminating mind. This makes the twelfth volume of sermons announced 'By the same author.' And every volume is a golden treasury of exposition, illustration, and appeal. This is among the ripest, richest, choicest, most instructive, and consolatory. When Mr. Watkinson lays down his magic pen (at some far distant date, as all who read these sermons will devoutly pray) it will be said of him, as Jerome said of St. Paulinus, 'In the first part of his life he excelled others; in the latter part he excelled himself.' Witness the sermons in this volume on 'The Divine Coercion of Evil,' 'The Respective Claims of Fact and Theory,' and 'Limitation and Co-operation.' They are superb. But so are all the rest!

*The Divine Craftsman, and other Sermons.* By Thomas G. Selby. (Culley. 3s. 6d.)

It is much to say that this volume will extend and deepen Mr. Selby's reputation, but we are persuaded that it will do so.

To see the way in which our Lord's life as a carpenter is set forth and great lessons drawn from it for a busy world is itself an education for a preacher. Every other discourse is marked by the same breadth of treatment, the same practical sagacity and fine Christian temper. To read and meditate over this volume will make its beauty and its power more and more manifest.

*The Blessed Life.* By Percy C. Ainsworth. (Culley. 2s. 6d.)

What a treasure Methodism lost in the death of Percy Ainsworth at the age of thirty-six! The touching biographical Introduction by his friend, the Rev. W. S. Hackett, will be read with deep interest. These short addresses on the Beatitudes are the work of a thinker who had also a rare gift of felicitous expression and lavished endless labour in perfecting his work. Such a volume will be a school for many a young preacher, and through it many eyes will be opened to the daily vision of God.

*Christ and the Churches.* By J. Shimmin Corlett. (Culley. 2s. 6d.)

The Epistles to the Seven Churches have furnished the substance of many series of sermons; he would be a rash man who should say that their message is exhausted yet. Mr. Corlett chooses them for his theme in his contribution to that excellent series, 'The Methodist Pulpit Library.' Seven sermons are devoted to the seven letters respectively. An introductory discourse deals with 'The Living Christ' and a concluding one with the 'Holy Catholic Church,' while two supplementary discourses are entitled 'The Listening Church' and 'The Lord of the Church.'

The seven Churches of Asia are separately characterized. Ephesus is described as the 'average' Church, Smyrna the 'struggling' Church, Sardis the 'unspiritual' Church, and so on; the adjective in each case indicating the main lesson of the Epistle and the sermon founded upon it. In these *leit-motifs*, Mr. Corlett is sometimes happy, sometimes not so successful. Sir W. Ramsay's suggestions might occasionally have helped him to select the truest 'differentia' of each church and city. But the sermons are excellent of their kind; clear, strong, faithful, well arranged and well illustrated. The whole volume



is full of instruction. Long may the Methodist pulpit furnish a library of such sermons!

*The Philosophy of the Fourth Gospel*, by J. S. Johnson (S.P.C.K., 2s. 6d.), is a Study of the Logos Doctrine: its Sources and its Significance. It gained the Elrington Theological Prize at Trinity College, Dublin, and its treatment of the Logos Theology supplies a corrective to much vague Pantheism of the present day and gives 'a conception of man's union with God, which is true to the deepest facts of experience.' It is a masterly discussion of the genesis of the term and the conditions under which the Fourth Gospel was written.

*The Present Controversy on Prayer*, by E. M. Hitchcock, M.A., B.D. (S.P.C.K., 2s.), deals with the problems connected with prayer and the difficulties that stand in the way of those who offer it. The book will clear away many doubts and furnish much encouragement to humble and believing minds. It is a sensible and reasonable survey of the whole question.

*Life as Service*, by Canon Henry Lewis, M.A. (S.P.C.K., 2s.), is a set of compact and stimulating chapters on 'Being Christianly Useful.' It is full of incident which happily illustrates the subject, and whilst it will make some ashamed for wasted time and opportunity, it will warn others against neglect of rest and recreation.

*The Social Principles of the Gospel*, by W. E. Chadwick, D.D. (S.P.C.K., 1s. 6d.). Dr. Chadwick holds that the social problem of to-day has arisen mainly through forgetfulness of Christian principles among all classes of society, and that the cure is to know what the gospel teaches about absolute trustfulness, universal service, stewardship, Christian love, &c., and put it into practice.

*Sermons Literary and Scientific*, by the Rev. Joseph Miller, B.D. (Rivingtons, 6s. 6d.). Mr. Miller published a first series of sermons in 1908. In this volume he gives twenty sermons on Freedom and on the Christian Year, with twenty-one 'Selections from Distinguished Continental Preachers.' The sermons handle great themes in a reverent and helpful way, and the selections give an interesting introduction to eminent French and German preachers.

*Jesus or Christ?* Essays by the late Rev. G. Tyrrell and others. (Williams & Norgate. 5s.)

Last January an article by the Rev. R. Roberts of Bradford with this title appeared in the *Hibbert Journal*. The writer

found no real assistance in the Kenotic theory, and held that those who identified Jesus with Christ made 'God a Being who is omnipotent, yet limited in power.' This position naturally awoke great opposition, and the editor invited contributors of all schools to discuss the subject. It is a vital subject. Christianity rests on the basis that Jesus is the Christ. There is much to be learnt from some articles in this volume such as Dr. Talbot's and Principal Garvie's, but many of the papers furnish lamentable evidence of the way in which the writers have parted from the old moorings. Mr. Campbell's airy effusion fills us with pain and regret.

*The Way Out: or From the Comparative to the Positive in Religious Thought.* By Lampadephoros. (Elliot Stock. 6s. net.)

This is a long and rambling dissertation on the discourse of our Lord to the woman at the well. So far as it has any definite purpose, we might describe it as a plea for an ultra-spiritual religion. It is a strange conglomeration of Quakerism, Christian Scienceism, Unitarianism, and we know not what besides. It is just the sort of crude, chaotic outpouring that one must expect from religious-minded amateurs when first infected by the New Theology. The book is altogether without arrangement, remarks upon the inner light, the inner kingdom, the inner life of God in man being scattered broadcast; thoughts and aphorisms being thrown down anywhere and almost anyhow. But the author has got some fine truths from the Gospels, and he is always lively in his expositions and remarks. At times he is daring, original, and suggestive.

*The Present Peril.* By Rev. Gavin Carlyle, M.A. (Elliot Stock. 2s. 6d. net.)

A trenchant popular onslaught on the principles underlying the Higher, or, as the author prefers to call it, the *a priori*, Criticism. The disastrous results, at home and in the mission-field, of recent assaults upon the authenticity, integrity, and authority of the Scriptures are described as 'the most serious attack ever made upon Christianity,' and 'the present peril' to the churches is clearly indicated. At the end there is a clever and amusing chapter on Burns, in which the methods of the extreme critics are applied to the works of the Scottish bard and reduced to absurdity.

*The Epistles of St. Paul to the Corinthians.* By Gerald H. Rendall, M.A., LL.D. (Macmillan & Co. 3s. net.)

The head master of Charterhouse has addressed himself to an exhaustive study of the date and composition of St. Paul's Epistles to the Corinthians, which leads him to the conclusion that chapters x-xiii of the Second Epistle follow our First Epistle and should be placed before chapters i-ix of 2 Cor., which form the Third (or Fourth) Epistle. He rests his case on 'the inner coherence, historical and psychological, of the intimations furnished by the Epistles themselves, and also on their correspondence with the evidence supplied by the Acts of the Apostles and other sources.' Each verse and word is scanned with reference to the theory proposed, and Dr. Rendall finds that it nowhere fails or breaks down. 'Everywhere the reconstruction has seemed to clear away old stumbling-blocks, without creating new. It has restored words to their natural sense, resolved obscurities, and transformed seeming contradictions into luminous coincidences and corroborations.' It is a masterly study with which all future commentators will have to reckon. But it is not less valuable for the light which it throws on the culminating period of strain and stress in St. Paul's missionary life. It forms a real contribution towards the living and convincing portraiture of St. Paul, which is gradually taking its full and final shape.

*Revivals: Their Laws and Leaders.* By Rev. James Burns, M.A. (Hodder & Stoughton. 6s.)

Mr. Burns finds no phenomenon more apparent in the history of religion than the recurrence of revivals. They are part of a divine method which we trace far outside the boundaries of the Church, for all progress is made through revival. Many facts indicate that a time of general revival is at hand. Among men of science there is 'a new reverence for the things of the spiritual life, and thought has drifted far from the old agnostic position.' Mr. Burns' treatment of the whole subject is stimulating, and the studies of the revivals under St. Francis, Savonarola, Luther, Calvin, Knox and Wesley are full of interest. The book will lead many to put new heart into their Christian service.

Dr. Driver has published the *Additions and Corrections in the Seventh Edition of the Book of Genesis* (Methuen, 1s. net) in a compact pamphlet of forty-seven pages. He thinks the prob-

able date of the Exodus is c. 1230 B.C. It is a great convenience to have the alterations in such a form, and it increases, if that were possible, a student's respect for a scholar who is second to none in the noble company of Old Testament students.

*The New Testament Doctrine of Christ.* By Walter F. Adeney, M.A., D.D. (T. C. & E. C. Jack. 6s. net.)

This handbook, like others in the series, is a marvel of comprehensiveness, compactness, and cheapness. That so wide a field should be covered in such brief compass is due to the ability and care of the author. It is no mean privilege to have such vital subjects treated by masters of exposition. Brevity does not mean either incompleteness or obscurity. The handbook gives a bird's-eye view as complete in its limits as many large treatises. The Introduction states the principles which have determined the line of treatment. Four chapters outline the Gospel Image of Christ under the head of Historical Facts, Tacit Assumptions or Claims, Direct Claims, the Son of Man and the Son of God. The Apostolic Doctrine fills nine chapters, of which St. Paul's teaching claims three. The Fourth Gospel is especially well explained. It is aptly shown how the human side of Christ's life is strongly emphasized in it. 'This Gospel gives us more indications of our Lord's natural limitations than are to be met with in any of its predecessors.' 'If the Fourth Gospel does not contain Christ's teaching, whose teaching does it contain? You have a great Unknown who has exalted Christ Himself—a preposterous conclusion.' The whole book is a capital apologetic.

*The People's Religious Difficulties.* By Frank Ballard, M.A., D.D., &c. (Culley. 3s. 6d. net.)

The thousand questions with suggested answers here given are 'a selection from more than 3,000 questions asked and answered at open conferences following lectures upon Christian foundations.' The questions are almost as interesting and valuable as the answers, for they give us peeps into the popular mind and what it thinks on social and religious matters. It is a wonderful revelation that is spread out before us, one that it would be hard to match elsewhere. It is well that the bewildering multiplicity of doubts and difficulties are classed under five heads: Popular Determinism; God, Prayer, and the Mystery of Pain; The Bible in Modern Light; Christ and Christianity; Social Questions and Socialism. As to the lecturer's answers,

although all will not command perfect assent, they are always direct, frank, unmistakably clear, and will prove full of suggestion and help to all who have to deal with the subject.

*Science, Matter, and Immortality.* By Ronald Campbell Macfie, M.A., M.B. (Williams & Norgate. 5s. net.)

The work, which is dedicated to Sir Oliver Lodge, 'Man of Science, Thinker and Teacher,' essays to discuss the most recent inquiries into the nature of matter and the bearing of these inquiries on life, evolution, mind, death, and 'Christian Science.' The inquiries are not at an end, so that no final result is reached or is likely to be reached. The nature of matter is a very ancient philosophical problem. Experiments point, according to the author, to the divisibility and destructibility of atoms. His description of the atom is 'a temporary whirl or strain in the ether.' What, then, is ether? 'It is essentially that which undulates.' 'Matter and its dematerialization' is a singular title. The work, it is needless to say, supplies abundant material for scientific and philosophical reflection.

*Laws of the Inner Kingdom.* By Henry W. Clark. (Robert Scott. 3s. 6d. net.)

These twenty sermons or essays discuss with much clearness and point different aspects of Christian experience and life, such as 'Paul's Conception of Conversion, Partial Discipleship, Christ's Treatment of Sinners, The Spiritual Ministry of Change.' The aim is to emphasize the highest view of the subjects considered. The writer rightly denounces makeshifts and substitutes for realities. In the sermon on 'Partial Discipleship,' based on the text: 'Upon this many of His disciples went back,' the three divisions are, that first of all Christ attracted these men, then surprised them, and lastly repelled them. The whole treatment is natural, striking, happy, and therefore telling.

*Respectable Sins.* By John Watson, D.D. (Hodder & Stoughton. 3s. 6d.)

The title applies only to the first and smaller part of the book, the sins characterized being Evil Temper, A False Tongue, Jealousy, Egotism, Bigotry, Discontentment. The strength of the work lies in the answer given to two questions: Why a Young Man is not a Christian, and Why he should be a Christian. The work was not prepared for the press by the author. The selection and editing are due to his son. The

teaching is, of course, healthy, vigorous, forcible in a high degree. The illustrations from life are vivid. The preacher himself would not have passed a false concord like 'whom he judged was in greater danger,' perhaps a misprint, p. 260.

*Confirmation in the Apostolic Age.* By F. H. Chase, D.D., Bishop of Ely. (Macmillan & Co. 2s. 6d. net.)

When Dr. Chase was Principal of the Clergy School in Cambridge he gave some lectures on Confirmation, which have been expanded into the present volume. The case for Confirmation is put very clearly, but a careful study of the passages in the Acts on which the bishop bases his argument leaves us quite unconvinced that they refer at all to Confirmation in the modern sense. His main contention is that Confirmation is the Pentecost of the individual soul, but he is careful to recognize the presence and activity of the Holy Spirit in those who do not take the road which the Church of England follows. The whole study is interesting, and the argument is skilfully set forth; but it lacks cogency. The bishop himself has to admit that he knows of no clear allusion to Confirmation in sub-apostolic literature.

*The Aristocracy of Grace*, by Rev. R. Ballantyne, M.A. (E. Stock, 3s. net), is intended to teach that grace is more than rank, wealth, or intellect. It is full of wise teaching enlivened by good illustrations.

*The Lord's Treasures*, by Mrs. H. Kelly (E. Stock, 1s. 6d.). These Bible talks with children teach great lessons in a very attractive way.

*The Vision of His Face.* By Dora Farncomb. (Elliot Stock. 3s. 6d.) This book has been written to help some who are weary and heartsick to see more clearly the face of the King. It is full of tender insight, and will be read with pleasure and profit.

*The Psalter of the Church.* With Introduction and Margin Notes. By James G. Carleton, D.D. (Cambridge University Press. 4s. net.)

Dr. Carleton is lecturer in Divinity at Trinity College, Dublin, and Canon of St. Patrick's. His volume gives brief notes on the Prayer-book Version of the Psalms, which are conveniently placed in parallel columns to the text. They are brief, too brief perhaps, but they are very clear and helpful. The Introduction deals with the titles of the Psalms, Hebrew poetry, the Psalter



of the Church, and 'some features of the subject-matter of the Psalms.' The work was really needed, and it is well done.

*Great Issues.* By Robert F. Horton, D.D. (T. Fisher Unwin. 7s. 6d. net.)

In one of the twelve essays in this attractive volume Dr. Horton says: 'Literature is the reflection of writers.' He is trying to draw the line between 'literature and the reverse'; and of his own book it may be said without reserve that it is *literature*. It manifests the qualities felicitously summarized in his own words: 'Every writer is a personality, distinct from all others. Let him be completely sincere, frank, gifted with power to utter himself and his thought, without subterfuge or pretence, and that self-utterance, if only it has the quality of beauty, will be literature.' His outlook is broad and tolerant; a distinction is drawn between the Christian religion and its embodiment in the Churches and creeds. 'But Christianity, as it emerges from the crucible of modern thought, seems to me not only the best we know, but the best that can be known.' This position is maintained and skilfully defended. As is inevitable in a work which surveys such wide tracks of thought, the most sympathetic reader will hardly be able to see truth always at the same angle. But every essay arrests attention, illumines the mind and stirs the heart. Our gratitude is due to the esteemed author for his clear proof that 'new theology always grows out of the old, is the natural development of the old, conserves and carries on all the vital power of the old.'

*Thoughts on Living Subjects.* By Robert P. Downes, LL.D. (Culley. 3s. 6d.)

Dr. Downes has chosen some great subjects, such as Genius, The Sublime, The Beautiful, and he treats them with breadth of view and keen insight. His quotations form quite a liberal education and make his book both refreshing and suggestive. It is a volume that will appeal strongly to all who read and think. 'About the children' is a little study which will inspire parents and teachers to new effort for every child committed to their care. 'The charge of such a creature is the most sacred trust which God can place in our hands.'

*The Expository Times* (T. & T. Clark, 7s. 6d.) has now reached its twentieth volume. It has a splendid staff, and

Dr. Hastings knows how to get the best out of his colleagues. The Notes of Recent Exposition are unrivalled, and the helps for students and preachers are so full and so skilfully arranged that the magazine deserves its growing favour in all churches.

*Christ in Daily Life*, by Adelaide M. Cameron (H. R. Allenson, 1s. 6d. net), is a set of daily readings from the Gospels, giving a consecutive narrative of our Lord's life. It is a good and useful idea, and it is skilfully carried out. The selection can be read through twice in the year.

The Religious Tract Society has issued a new edition of Mr. Lovett's *Printed English Bible* 1525-1885 (1s. 6d.). We have long known the little book and found it the best short guide to its great subject. This edition is a marked improvement on that published in 1894, and every lover of the English Bible ought to get it without delay.

*Moses, for the Children* (Culley. 1s. net). The Rev. W. S. Kelynack, M.A., has told the story of Moses in a way that will arrest the attention of small boys and girls and lay a firm foundation for further Bible study. The illustrations are admirable and throw real light on the text.

*The Heavenly Vision*. By George H. Wilkinson, D.D. (Mowbray & Co. 5s. net.) This second volume of sermons by Bishop Wilkinson is as full of Christ and the passion for souls as the earlier selection entitled *The Invisible Glory*. The warnings and pleadings remind us of an old Methodist preacher, and we can scarcely be too thankful to the man who spoke out so plainly to one of the most aristocratic congregations in West London. The main thread of the volume is supplied by four prayers from the Baptismal Service. It is a series of instructions on A Death unto Sin; A New Birth unto Righteousness; Power and Strength; The Dedicated Life, and every one of them goes right home to the conscience and the heart.

*The Soul of St. Paul*. By A. L. Lilley. (F. Griffiths, 3s. 6d. net.) These sermons deal with 'certain strongly contrasted elements of common religious experience' which are vividly set forth in St. Paul's writings. Mr. Lilley always makes us think, and no one will study this volume without gaining welcome light on many sides of Christian life. Every subject is treated with insight and in the finest temper.

## HISTORICAL AND BIOGRAPHICAL

*Early Church History.* By H. M. Gwatkin. In two volumes. (Macmillan & Co. 17s. net.)

PROFESSOR GWATKIN'S contribution to the study of Church history has been for some time expected with keen interest. Those who know the value of his work will not be disappointed with the present instalment of it. The ground occupied—down to A.D. 313—has been often covered before, but the most case-hardened student of primitive Church history will find the treatment given of it in these volumes fresh, interesting and forceful. To begin with, the author does not profess to be 'impartial.' Those who make the profession seldom carry it out. High Churchmen of various types have published versions of this history, very largely on Alison's principle—'to prove that Providence was on the side of the Tories.' Dr. Gwatkin, who is no party ecclesiastic, but who is broadly evangelical in his sympathies, frankly gives his own view of the significance of the history of the Church during two centuries after the close of the New Testament Canon. His interpretation can hardly be described in a word, but we may say that it harmonizes with the views of typical broad-minded Cambridge scholars and theologians such as Hort and Lightfoot. The late Bishop Westcott's volume, posthumously published, entitled *The Two Empires*, can hardly be brought into comparison with Gwatkin's work. Unfortunately there is only too much justification for the severe sentence found near the opening of the first volume, that Church history has been 'covered with reproach by the partisanship and credulity of the "Tractarians" and by "the scandal of their uncritical methods and unhistorical dogmas."' Church history should at least be history; and, thanks to Hort's *Christian Ecclesia*, Lightfoot's essay on the *Christian Ministry*, and now to Professor Gwatkin's work, the light of facts, uncoloured by the dogmas of those who have ecclesiastical theories to defend, is allowed to shine in, fresh and clear.

It is difficult to select any part of the history on the ground of its special excellence. There are no purple patches in this

picture, the narrative proceeds with lucidity and convincing force, and the 'master' is shown, as the German proverb has it, by what he omits, as well as what he states. From time to time a striking sentence lights up the page. 'Gnosticism is Christianity perverted by learning and speculation, Montanism is Christianity perverted by fear of learning and speculation.' 'Excommunication was only the logic of a majority, which is a form of the *argumentum baculinum*.' 'No theories of Christianity but those which set truth and reason at defiance can evade the appeal to history and criticism for the verification and interpretation of current teaching.' 'Every Church (A.D. 60) was in a real sense a missionary society.' Whilst Dr. Gwatkin is no narrow ecclesiastic, he recognizes the importance of organization, the almost necessity of episcopacy at the end of the second century, and he says, 'It was as necessary as the replacement of the Continental Congress by the constitution of the United States and for much the same reason. The choice was, This or anarchy.'

We have read the whole book with relish and profit, but have perhaps been specially struck by the luminous account given in the first volume of the causes and history of persecution; by the judicious treatment of the Ignatian question; by the lifelike picture of some of the leading figures, notably Origen and Tertullian; by the masterly account given of Gnosticism—after reading many similar descriptions the student will find Gwatkin's chapter finely illuminating and conclusive—and in general, by the portraiture of 'Christian Life' given in chap. xii, and incidentally throughout the book.

Dr. Gwatkin has rendered a signal service to the Christian Churches of this country by the publication of this book. He will not please everybody. So far from that, it is a proof of courageous conviction on his part that he has ventured to speak so frankly and forcibly on burning ecclesiastical questions. His authority as a scholar and thinker ranked high before this book appeared, but its publication will make his value known to many who formerly knew him by reputation only. The book ought to become a standard one in theological colleges and to be widely read by ministers and laymen alike. The author of such books as *Studies in Arianism*, *The Knowledge of God*, and this *Church History* has proved his right to be considered one of the most inspiring and helpful teachers of his generation.

*The Two Empires—The Church and the World.* By the late Brooke Foss Westcott, D.D. (Macmillan & Co. 6s.)

This volume contains lectures on Church history which Dr. Westcott delivered in the first years after his appointment as Regius Professor of Divinity. There was then no Dixie Professor of Ecclesiastical History to take this part of the work. The first lecture on Eusebius shows the unspeakable advantage of being 'able to read the first annals of the faith in the words of one who had witnessed its last great conflict, who was penetrated with a sense of its sovereign power, who could feel that its early victory did contain in it the pledge of final and absolute supremacy.' The second lecture, on 'The Early Persecutions,' traces the story from the Acts of the Apostles down to the rescript of Trajan. The faith gained influence by these attempts to destroy it, till in the reign of Hadrian, according to Eusebius, 'the doctrine of salvation attained its full power and spread among all men.' The lectures on the Council of Nicaea are of great interest, though they have not the pictorial power of Dean Stanley's lectures in his volume on *The Eastern Church*. The book is marked by the sober judgement and ripe scholarship which are inseparably associated with Dr. Westcott's name, and his son, the Rector of Crayke, has edited the lectures with skill and true learning.

*The Primitive Church and the Primacy of Rome.* By Giorgio Bartoli. (Hodder & Stoughton. 6s.)

Professor Bartoli is a convert from Rome, and in this volume he sets forth the reasons which led him to sever his connexion with that Church. The preface, which is autobiographical, is of much interest, and gives a vivid picture of what membership of the Jesuit order, to which the writer formerly belonged, means to a thoughtful and cultured man. The weakest chapter is the fourth, in which is set forth the case against the papalist interpretation of our Lord's promises to Peter. The writer supports his contention by an enormous number of New Testament quotations, some of them, to our mind, conclusive, but not a few, as it appears to us, simply irrelevant. This is regrettable, as it does but tend to weaken a really strong case. The fifth chapter is much better, the

treatment of Cyprian being distinctly good, a remark applicable also to the last chapter, in which is told the story of recent developments culminating, of course, with the Vatican Council of 1870. While students will not discover very much that is entirely new to them, others less familiar with the question discussed will find in Professor Bartoli's book a clear and lucid statement of the case against Rome, as it presented itself to and conquered a devout Romanist.

*The Autobiography of Sir Henry Morton Stanley, G.C.B.*

Edited by his wife, Dorothy Stanley. (Sampson Low, Marston & Co. 21s. net.)

We know few stories so absorbing as this. The first chapter of autobiography, which describes the life of the pauper lad who half killed his brutal schoolmaster at St. Asaph's workhouse, is nothing less than a tragedy. Such a tyrant as James Francis is almost inconceivable. In May 1856 the boy was pommelled until he was bruised and breathless because he maintained that he could not tell who had stood on a new deal table and left his shoe marks upon it. In despair he turned on the savage, and, having broken his spectacles with a chance kick, struck him at random with his blackthorn as he lay prostrate. The boy then fled from the scene with a companion, but soon found that the world was almost as cold as the workhouse. His relatives let him see that he was regarded as a burden. A cousin, who was master of the National School at Brynford, near Holywell, agreed to take him as a pupil teacher. But after nine months he began to load his young relative with reproaches as a blockhead, and the lad went to an uncle in Liverpool. He then shipped as cabin-boy for New Orleans. There he got work in a store and used his leisure in good reading. After many vicissitudes he joined the Confederate army and was taken prisoner after the battle of Shiloh. All his friends and his adopted father, Mr. Stanley, were Southerners, and he was 'blind through gratitude.' After much suffering he accepted release on condition that he should enroll himself in the army of the North. But his health was broken, and an attack of dysentery and low fever compelled him to leave the army. He was discharged penniless and helpless, but a Good Samaritan took the utmost care of him on his farm and practically saved his life.

With this brighter incident the autobiography closes. The



rest of the book draws largely on Stanley's own journals, notebooks, lectures and letters, which are woven by Lady Stanley with great skill into a connected narrative. After his illness Stanley came to Liverpool and made his way to his mother's house in Denbigh; but he found no affection there, and was told that he disgraced them in the eyes of their neighbours, and that they wished him to leave as speedily as possible. He went to sea in merchant ships, until in August 1864 he joined the United States Navy. There he served till the close of the war in April 1865. Stanley now found his true sphere as a journalist. He had been a great reader, and his wide experience of life served him in good stead. He was correspondent in the United States expeditions against the Indians in 1867, and when he applied for work to Mr. Bennett of the *New York Herald* his offer to accompany the British Expedition to Abyssinia was promptly accepted. Here his ingenuity and forethought won him marked success. In the island of Syra he was drawn into some amusing negotiations for marriage with a Greek girl, but fortune had better things in store for the man who had borne so many of her buffets. In 1869 Mr. Bennett gave him his famous commission to search for Livingstone. His triumph is matter of history. On his return he had to run a gauntlet of disbelief and sneers, but his absolute veracity was soon established and he was recognized as a true man and a hero. He had an audience with Queen Victoria, and found 'an atmosphere of conscious potency about her which would have marked her in any assemblage, even without the trappings of Royalty.' After a tour of public lecturing in America he went to Coomassie as correspondent of the *New York Herald*. On his way back to England news reached him of the death of Livingstone. Stanley promptly arranged with the *Daily Telegraph* and the *New York Herald* to attempt to solve some of the mysteries of the Dark Continent, and spent nearly three years in piercing it from east to west. He wished England to enter this vast region and open it up for commerce, but he failed to induce our Government or our merchants to venture on the task. King Leopold of Belgium was more enterprising, and appointed Stanley to found the Congo Free State. His wife describes this as the greatest single enterprise of his life. It was 'a triumph of energy, resource, and hard work.' In 1887 he undertook the Emin Relief Expedition, which gave new proof of his iron resolution

and his masterly skill as an explorer. On July 12, 1890, he was married to Miss Dorothy Tennant. The happiest days of his life now began. His wife persuaded him to enter Parliament, and he was elected member for North Lambeth in 1895. He enjoyed the House of Commons for a time, but gradually it lost its charm. 'Its business,' he wrote, 'is conducted in a shilly-shally manner, which makes one groan at the waste of life.' He was glad to retire in 1900. Two years before he had purchased a property at Pirbright, Surrey. He had delightful occupation in rebuilding the house and laying out the estate, but he had scarcely got all in order before he was stricken by paralysis, and after a year of suffering his strenuous life came to an end. His wife says that only intimate friends could realize what tenderness, gentleness, and emotion lay behind his seemingly impenetrable reserve. In his days of strength he was an inveterate worker, who grudged any moments spent in idle amusement. He wanted all the time he could get for reading, or planning something he meant to do, or write. Belief in God was a living power with him from his childhood, and saved him from yielding to many temptations. In his travels his faith gave him a sense of security in the deepest wilds, and he found that when he called on God he was 'answered, strengthened, and assisted.' Lady Stanley has not only raised a noble memorial to her husband, but has given us a book which will be an abiding inspiration to manliness and devotion to service. There are few more impressive stories of self-help than that of this neglected boy who won his way to fame and fortune.

*Sir Wilfrid Lawson. A Memoir.* Edited by the Right Hon. G. W. E. Russell. (Smith, Elder & Co. 7s. 6d. net.)

In the last years of his life Sir Wilfrid Lawson wrote his *Reminiscences of Parliamentary and Public Events*, and these form the staple of Mr. Russell's pleasing volume. They are supplemented by editorial notes and estimates and recollections from Sir Wilfrid's friends. The appendix gives some typical speeches and a description of the unveiling of the memorial on the Thames Embankment to the great temperance advocate. Sir Wilfrid was the representative of many unpopular causes, but he pursued his path with an urbanity and a freedom from bigotry and bitterness which help one to understand how

popular he was both in and out of Parliament. He was an ardent sportsman and a model landlord. In private life Mr. Russell considers him to have been the most purely humorous man whom he ever met. He saw instantaneously 'the ludicrous aspect of each incident as it arose, and made the most unexpected turns from grave to gay.' His *Recollections* are often racy reading. He delighted in Parliament, and was a keen observer of all that went on there; he enjoyed the respect and goodwill of all the leading statesmen of his time, and he kept his youthful buoyancy to the end of his long life. This is a refreshing book, and those who have no sympathy with Sir Wilfrid as a pro-Boer and Little Englander will not fail to pay their homage to the man who never ceased to fight against the intemperance which he regarded as 'a national crime and a national disgrace of the first magnitude.'

*The Life and Times of Laurence Sterne.* By Wibur B. Cross. (Macmillan Company. 10s. 6d. net.)

The writer of this book is Professor of English in the Sheffield Scientific School of Yale University. Its main purpose is biographical. Professor Cross regards *Tristram Shandy* and the *Sentimental Journey* as in part autobiography, and makes a cautious, yet large, use of them in drawing the portrait of one who was as strange a compound of whims as even his famous books. Sterne's great-grandfather was Archbishop of York—'a man of eminent worth and abilities.' His father was a captain in the Thirty-fourth or Cumberland Regiment of Foot, who married the daughter of a noted sutler following the army in Flanders. He died when Laurence was at school near Halifax, and after a hard struggle with poverty at Cambridge the son was ordained deacon on March 6, 1737. He held some small livings near York and often preached at the Minster, but his quarrel with his uncle, Dr. Sterne, stood in the way of preferment. His wife was a clergyman's daughter with a modest fortune. When *Tristram Shandy* brought larger means Mrs. Sterne and her daughter Lydia, who were both delicate, went to live on the Continent. Sterne's rectory at Coxwold was robbed of their presence and his earnings drained by their somewhat extravagant expenditure in France. Sterne's quarrels with his uncle and his mother make the earlier part of the story somewhat sordid, and it is evident that his wife lost her hold on his affections.

The success of *Tristram Shandy* won him an entrance to Society in London. Goldsmith could not abide the salacious wit of *Tristram*; and Bishop Warburton, after showing him some kindness, turned his back upon him and even ventured to describe him as 'an irrevocable scoundrel.' Archbishop Drummond was asked to unfrock Sterne, but he found nothing to censure, and Sterne was always a welcome guest at Bishopthorpe. Professor Cross says, 'Few or none who knew Sterne well, from his valet to his archbishop, and the men of fashion who crowded round him in his lodgings or at St. James's, and gave him the place of honour at their tables, ever broke friendship with him.' Sterne was nearly six feet high, with eyes soft and gentle in repose, but dark and brilliant when he was stirred by congenial company. His bearing was that of a courtier. In his last years dreadful attacks of hæmorrhage wore down his strength, but he accepted his sufferings without a murmur. Goethe pronounced him the finest type of wit that had ever been felt in literature. His own name Stearn, or Starn, seems to mean starling, and the family adopted the bird for their crest. That gives added interest to the 'Starling' of the *Sentimental Journey*, and Uncle Toby is one of the classic figures of our literature. Sterne had a kind and generous nature, and was a sincere believer in the Bible and in the Church. He borrowed largely from other writers and was ludicrously weak as a reasoner. His rôle was that of the sentimentalist, and his whimsicalities gave him a great vogue in his time, though they seem forced and unreal to a modern reader. There are many passages that in our eyes outrage good taste and good morals, and even his own age wondered how a clergyman could have penned them.

*The Life of Sir Robert W. Perks, Bart., M.P.*, by Denis Crane (Methodist Publishing House. 2s. 6d. net.), will be generally welcomed and eagerly read by many, especially by Methodists. 'Especially'—because, remarkable as Sir Robert is in more than one or two directions, his staunch adherence to his father's Church, and his services to Methodism, are the outstanding features of his life. He is an avowed, an enthusiastic, and a most helpful Methodist, and one of the most illustrious sons our Church can rejoice over, and they are many. Mr. Crane devotes three chapters specially to this part of Sir Robert's story, but it leavens all the rest as well.

The general effect of the book is to show Sir Robert as an eminently successful man, successful in spite of initial difficulties and drawbacks, perhaps because of them; a man who has known how to 'breast the waves of circumstance,' and who, by untiring industry, has become master of many great undertakings, and has amassed wealth which he uses with unusual wisdom; a man of resource, sagacious, resolute, prompt and practical, and quite unspoiled by success. On the whole this is an accurate and discerning estimate of a notable man, and reveals some aspects of his character that are little known to the casual acquaintance or onlooker. We wonder how it feels to read your own biography!

*Anna van Schurman: Artist, Scholar, Saint.* By Una Birch. (Longmans & Co. 6s. 6d. net.)

We are glad to see a new Life of this famous Dutch saint and scholar. The story of her childhood never loses its charm, and after her fame as artist and scholar had spread over Europe she renounced the company of her learned admirers, in which she failed to discern 'any drop, any scent of that balm which Christ pours into the hearts of those that are His own.' Labadie and his community had not a few eccentricities, but Anna van Schurman found her place among them and realized more and more 'that the best and truest picture of the life of Christ was the life of Christians.' The book is written with much knowledge and sympathy, and some portraits of the mystic scholar and her friends give special interest to this happy version of a famous story.

*W. G. Lawes of Savage Island and New Guinea.* By the Rev. Joseph King. (5s. net.)

*Out of the Darkness.* By Andrew D. Stewart. (Religious Tract Society. 3s. 6d.)

W. G. Lawes was born at Aldermaston, Berks, in 1839, and first heard the call to the South Seas when a native of Raratonga spoke in a Sunday-school gathering at Reading. He sailed for Sydney in 1860 and spent more than ten years on Savage Island, three hundred miles from any other island in Polynesia. In 1874 he found his life-work in New Guinea, where he laboured till 1906 with growing success. He took his share of travel, but his chief work was done as a teacher, translator, and preacher. The book is well illustrated.

Mr. Stewart's volume gives 'illustrations of adventure, suffering, progress and blessing' in missionary work done by agents of the London Missionary Society in the South Seas, India, Arabia and Persia, Burma, China, Japan and Formosa, Africa, Madagascar and America. The incidents are well chosen, and in a page or two much material is given that might be used with advantage in missionary addresses.

*The Aberdeen Doctors.* By D. Macmillan, M.A., D.D. (Hodder & Stoughton. 5s.)

Dr. Macmillan, who is familiarly known as the author of the *Life of Dr. George Matheson*, was appointed the first lecturer on the Hastie Foundation. This volume contains an introductory chapter, in which the career of Dr. Hastie is sympathetically sketched. Of the Aberdeen Doctors three were professors, namely, Dr. John Forbes, Dr. Robert Baron, and Dr. William Leslie; three were ministers in the city, namely, Dr. James Sibbald, Dr. Alexander Scroggie, and Dr. Alexander Ross. Dr. Macmillan describes them as 'a notable group of Scottish theologians of the first Episcopal period (1610-1638),' and he gives a lucid account of their teaching, pointing out its bearings on some questions of the present time. The last lecture on 'Union in our Day' is of general interest. He shows that there is a platform on which the Church of Scotland and the United Free Church might unite. But he rightly adds: 'It is not the divisions of the Churches after all, but their quarrels, that cause scandal.'

*Heroes of Modern India*, by Edward Gilliat, M.A. (Seeley & Co. 5s.). 'The Library of Romance' becomes more and more popular, and its latest volume, with its brief sketches of Clive, Hastings, John Nicholson, Sir James Outram, Bishop Heber and other heroes of our Indian Empire, is one of singular interest. The book is a real school for manliness and devotion to duty.

*Susanna Wesley*, by Eliza Clarke (Gibbings & Co. 1s. net). A cheap edition with portrait and index. Some interesting particulars of Charles Wesley's children and their descendants are given.

*David Hill, Missionary and Saint*, by W. T. A. Barber, D.D. (Culley). This is a fifth edition of a book of abiding interest and charm, which every young Englishman ought to read.



## GENERAL

*The Cambridge History of English Literature.* Edited by A. W. Ward, Litt.D., and A. R. Waller, M.A. Vol. IV. Prose and Poetry. Sir Thomas North to Michael Drayton. (Cambridge University Press. 9s. net.)

THE interest of this volume is extraordinary. The subjects dealt with appeal to every lover of English literature, and they are treated in a way that makes it difficult to lay the book down. Mr. Whibley writes on the 'Translators' of Elizabeth's age, who 'pursued their craft in the spirit of bold adventure which animated Drake and Hawkins. It was their ambition to discover new words of thought and beauty. They sailed the wide ocean of knowledge to plant their colonies of the intellect where they might, or to bring back to our English shores some eloquent stranger, whom their industry had taught to speak with our English tongue.' Professor Cook, of Yale University, contributes a chapter on 'The Authorized Version and its Influence.' The last sentence shows its bearing. 'The influence of the Bible can be traced through the whole course of English literature and English civilization, and, more than anything else, it tends to give unity and perpetuity to both.' Mrs. Creighton has a subject of never-failing interest in 'Sir Walter Raleigh,' and her treatment of his *History of the World* is illuminating. Such subjects as 'The Literature of the Sea,' 'Seafaring and Travel,' 'Robert Southwell,' 'John Donne,' 'The English Pulpit,' 'London and the Development of Popular Literature,' 'Writers on Country Pursuits and Pastimes,' speak for themselves. The History has made itself indispensable for students of our literature, and this volume will broaden its appeal and win it recognition as a really popular as well as scholarly work.

*Abroad for the Bible Society.* By John H. Ritson, M.A. (Culley. 3s. 6d. net.)

In connexion with the Shanghai Missionary Conference in 1907, Mr. Ritson spent seven months in visiting centres of

Bible work in China, Korea, Japan, Manchuria and Siberia. He saw with his own eyes what the Society's agents are doing in the Far East, and his vivid descriptions, aided by 153 unique illustrations from his own photographs, help an English reader to understand what mighty forces are at work in the East and what great opportunities are set before the Christian Church. Mr. Ritson had rare qualifications as an interpreter of these mighty movements. He loves these Eastern nations who are struggling into the light, and regards their very weaknesses and failures with kindly humour. His sympathy with the great drama that he watched with eager interest is felt in everything he writes. The book is not merely delightful reading; it forms an irresistible appeal for greater sacrifice and labour, and many wise suggestions are made as to the direction which new effort should take.

*Eddyism—miscalled 'Christian Science': A Delusion and a Snare.* By Frank Ballard, D.D. (Culley. 2s. 6d. net.)

A strong and well-reasoned book on the fallacies and perils of 'Christian Science' was greatly needed, and this book will have a very warm welcome. Nothing is said against the motives or characters of Christian Scientists, but severe condemnation is pronounced on the mischiefs and dangers of Eddyism. Dr. Ballard shows that it is not Christian and not science, that it is contrary both to sound philosophy and common-sense. Its alleged cures are examined and its 'ceaselessly vaunted testimonies' shown to be worthless. A chapter is given to its text-book, *Science and Health*, another contains Biographical Notes upon Mrs. Eddy. Then we reach the Summary and Conclusion. What it is one sentence will show. 'There is assuredly no hope for sinning and suffering man on the lines of a fanaticism which flies in the face of nature, dishonours God by scorning the work of His hands, contradicts the example of Christ, turns the Bible into a mere mosaic of hieroglyphics, flings science to the winds, and tramples on sober philosophy—under the guise of sweeping away by a few heroic strokes the tribulation of humanity.' Dr. Stephen Paget has done great service by his *Faith and Works of Christian Science*, and Dr. Ballard's trenchant book will help all who have to face this mischief by its facts and arguments. Those who wish for a clear survey of New Testament teaching on

the subject should not overlook *Christian Healing*, by T. Farmer Hall (Culley. 6d. net). It is thoroughly well done, and its moderation makes it the more convincing.

*Highways and Byways in Middlesex.* By Walter Jerrold. With Illustrations by Hugh Thomson. (Macmillan & Co. 6s.)

Mr. Jerrold cannot claim any special beauties for a county which never rises more than five hundred feet above sea-level, and where electric tram-cars and market gardens abound. But the county can vie with the best in England for the variety and multiplicity of its historic and literary associations. The chapter on Hampton Court, with its beautiful illustrations, shows what delights Middlesex still has to offer, and Twickenham is wonderfully rich with its memories of Pope and Horace Walpole. In the north is Harrow, with its great school and the view from the churchyard, which Byron loved. The fame of Charles Lamb still lends a halo to Edmonton and Enfield. Mr. Jerrold knows how to set forth his stores, and this pleasant book is interesting from the first page to the last.

*Family Names and their Story.* By S. Baring-Gould, M.A. (Seeley & Co. 7s. 6d. net.)

This volume is a worthy successor to Canon Isaac Taylor's *Words and Places*. It covers the whole ground. Tattoo or tribal names, place names, Anglo-Saxon names, French names, nicknames, descriptive names, &c. The chapters are crammed with quaint lore drawn from many sources, and all who take an interest in the subject will find it fascinating. Dimond is from Dimont in Normandy; Bacon from Bascoin, Godliman is a corruption of Godalming. Pygot or Piggot is a nickname—a diminutive of Pygge, a girl. Every page yields results like these. It is one of the books that ought to be always at hand.

*The Problems of Poverty in the Light of Christian Principles.* By Ellis W. Heaton. (Culley. 6d. net.)

Mr. Heaton's Brotherhood Addresses are marked by close knowledge of the problems of poverty and strong common-sense. He is a reformer, but he is not an extremist, and such discussion of living questions is bound to be of service to all classes.

*Socialism and the Drink Evil*, by H. Gifford Oyston (Culley. 6d. net). These addresses were delivered to the Brotherhood and Sisterhood at the Victoria Hall, Sheffield. They are admirable alike for their logic and their temper. Mr. Oyston is thankful that English Socialism has set itself against the drink evil, and has enlisted a new army of temperance reformers. He discusses the points of agreement between Mr. Philip Snowden's position and that which he himself holds in a masterly way, and his addresses will be read with very deep interest.

*Great Britain and the Congo*. By E. D. Morel. (Smith, Elder & Co. 6s. net.)

Mr. Morel is the great authority on the Congo question, and the survey given of it in this book cannot fail to produce a deep conviction of the need of prompt and determined action if Britain is not to save the great equatorial region of Africa from utter destruction. Mr. Morel holds that our diplomacy has been both inconsistent and tortuous in this matter, and urges that it should be thoroughly sifted by an international Conference. Mr. Morel's words will make a deep impression.

*The New Temperance Hymnal*, edited by the Rev. J. A. Sharp (Culley. 1s. 6d. net). This is just the Hymnal that Bands of Hope and Temperance Societies have been waiting for. It has variety in it, and the hymns are marked by good sense and true feeling. Many of the tunes have been taken from the *Methodist Hymn-book*, and the proprietors of *Hymns Ancient and Modern* have allowed the use of others. Hymns and tunes are well matched, and the collection is sure to be in great and growing favour.

*Methodist Sunday School Lessons for 1910*. (Wesleyan Methodist Sunday School Department. 2s. 6d. net.)

Teachers will find it a great convenience to have the year's notes on lessons and catechisms in a handy volume. The work has been done by experts, and neither labour nor money has been spared to meet every need of Sunday school workers. There is everything here and it is put in the most helpful way. Those who wish to have a pocket guide will find *The Lesson Hand-book* (Culley. 10d. net), with its concise commentary on international lessons, exceedingly convenient and reliable. It is a little American volume which has a great reputation.

*Things Seen in Egypt.* By E. L. Butcher.

*Things Seen in Holland.* By C. E. Roche. (Seeley & Co. 2s. net each.)

The 'Things Seen' Series is deservedly popular, and the two new volumes are delightful. They can be slipped into a pocket and are crisply written, whilst fifty illustrations do much to verify the title. The Egypt photographs are very distinct, and the Dutch scenes greatly please us. The writers have done their work well and give really vivid descriptions of the people and the country. Such books will be of real service to many.

*Hobbes's Leviathan.* With an Essay by the late W. G. Pogson Smith. (Clarendon Press. 2s. 6d. net.)

The text of *Leviathan* is here reprinted from the edition of 1651, and the pagination of the first edition is placed in brackets in the margin. Mr. Pogson Smith had been engaged for many years in preparing for an exhaustive treatment of the place of Hobbes in European thought, and had carefully arranged and indexed his material. But his work was never written. We have to content ourselves with a discriminating Essay, which lays stress on his inimitable style. 'In Hobbes the clauses are clean, the sentences jolt, the argument is inevitable. Bacon wrote to display his wit; Hobbes to convince and confute. Bacon invented epigram to coax the public ear; Hobbes found his epigram after he had crystallized his thought.' A place is also claimed for Hobbes among the masters in English Theology. 'He dotted the i's and crossed the t's of the divines; sharpened their logic, sounded their inferences, and appended a few corollaries from which they themselves might have shrunk.' It is a suggestive essay and a thoroughly useful student's edition of a philosophical classic.

The Clarendon Press have added to their *Oxford Library of Prose and Poetry* (2s. 6d. net each volume) a reprint of Keats' Poems published in 1820. It is a dainty volume, and the type and paper make it very attractive. Another reprint, *Peacock's Memoirs of Shelley, with Shelley's Letters to Peacock*, has been carefully edited by H. F. B. Brett-Smith, with a Preface and Introduction which add much to the interest and value of the *Memoirs*. Thomas Love Peacock was a personal friend

of Shelley, and gives some pleasing details of the days when they were near neighbours at Marlow. The letters are largely descriptive of Shelley's travels in Switzerland and Italy. The volume is one of extraordinary interest for students both of Shelley's life and poetry. Some incidents show that Shelley's conscience was not dead, but that the wrong done to his wife Harriett preyed upon him at Marlow. Mr. Lowell's graceful and comparatively little-known *Fireside Travels* will be welcomed by many. The introduction by E. V. Lucas gives some details which add sensibly to the pleasure with which these six Essays will be read.

Mr. Frowde has included the *Poems of Robert Southey* (2s.) in his Oxford editions. Mr. Fitzgerald has made the selection with excellent taste, and his Preface is a real help to the study of the Poems. The edition is a marvel of cheapness, and those who wish to read Southey will be grateful for it. There is no cheap edition to compare with it.

*Actions and Reactions.* By Rudyard Kipling. (Macmillan. 6s.)

Mr. Kipling is certainly a unique story-teller. He has the key to worlds which the rest of us never tread, and he moves about them with the confidence of a master. Two of the tales are somewhat more level to our experience. 'An Habitation Enforced' is altogether charming. George Chapin has to leave New York, where he has wrecked his health in the fight for riches, and finds an idyllic home in the south of England. The study has a freshness and kindly humour that are really delightful. Garm, the amazing bulldog, is another masterpiece, but we reach broad comedy in 'The Puzzler' and weird impossibility in 'The House Surgeon,' with its supposed case of suicide. 'With the Night Mail' describes a flight to Quebec in 2000 A.D. with a realism which staggers us. The hand that wrote these studies has certainly not lost its cunning. 'A Deal in Cotton' shows also that the writer's heart is as big as his brain. On the whole, however, we feel as though the writer were bent on startling his readers, and should have relished a little more restraint and regard to probability.

*Stradella.* By F. Marion Crawford. (Macmillan. 6s.)

This old Italian love tale shows how much our leisure hours have lost by the writer's death. Stradella, himself with his



genius for music and singing, is a noble character, and the girl whom he saves from a hateful marriage is a model of love and constancy. All the figures are alive, not least the incomparable pair of cutthroats who figure so largely in the story. Christina of Sweden is painted in her true colours, and there is a charming little scene where Stradella wins his pardon and liberty by a matchless song before Pope Clement. The life of Rome in the seventeenth century is described by a master, and every touch and phrase of this fine story reveals the true artist.

*The Paladin as Seen by a Woman of Temperament.* By Horace Annesley Vachell. (Smith, Elder & Co. 6s.)

Lord Cumber is a poor paladin. He allows Esther Yorke to slip through his hands when her father has committed suicide and left her to poverty and loneliness. The girl makes a brave fight, strongly helped by a singularly interesting and unconventional character, Miranda Jagg. She nearly goes under in the struggle, but finds her true paladin at last in Mr. Napier, the famous West End physician, under whom she has worked as nurse. The story is full of strong situations and puts a premium on unselfishness and manliness. It is a powerful study of character which will be greatly enjoyed.

*The Animals and their Story*, by W. Percival Westell, F.L.S. (Culley. 5s. net), has eight coloured plates and one hundred illustrations which would make the fortune of any book. The denizens of forest and jungle, of plains and deserts, of hills and mountains, and the prowlers of the night are described in a way that will catch and hold the attention of young and old. Anecdotes from the best books of travel and all manner of stirring incidents and living descriptions make this book a treasure-house of information.

*In An Indian Jungle*, by Skene Dhû (Culley. 3s. 6d. net), is worthy to be set by the side of Rudyard Kipling's *Jungle Books*. Six chapters give the story of the buffalo, wild-dog, elephant, bear, Deccanee boar, and great carp. They are superbly told, and stir one's pulses by exciting combats and adventures. The wild creatures seem to be really alive. Only personal experience in the jungle could have furnished material for this book.

*The Little Japanese Girl* (Culley. 2s. 6d. net). All visitors to the lovely islands of Japan must come under the spell of its charming children; and for those of us who cannot go there this book pictures one of them, and tells the story of her simple life; incidentally also conveying much information concerning the country and its quaintly delightful people. It is full of pictures, and of interest and good sense as well; an altogether excellent gift-book.

*The Knight of the Golden Sword*, by Michael Barrington (Chatto & Windus. 6s.). Claverhouse is painted by a skilful and loving hand in this historical novel. His marriage to the daughter of Lady Cochrane, a bitter opponent of 'the Persecutor,' makes a dramatic pivot for the story. Lady Jean rejoices in her escape from her grim home surroundings and she is a charming figure, but not so charming as the lovely little maid whose heart Richard Nurgent wins in Ireland. Her death blights Richard's life, and the crowning disaster comes with the death of Claverhouse. The story has much quiet beauty and gives a living picture of the days of James the Second.

The S.P.C.K. send us some well-written tales. *De Montfort's Squire*, by Frederick Harrison, M.A. (3s. 6d.), is a story of the battle of Lewes. Friar Bacon is one of the characters, and there is a wonderful 'Black Friar'—the bravest and most resourceful man in the company. *The Failure of a Hero*, by M. Bramston (2s), makes Essex, Bacon, Shakespeare, Donne, Hooker and other great Elizabethans live again in a charming fashion. *A Dangerous Inheritance*, by Alice Wilson Fox (2s. 6d.), is about an American heiress and her English guardian, who proved himself a true friend to the orphan girl. She is a strong character, and well repays the kindness lavished on her. *Reuben the Fisherman*, by William Webster (2s.), introduces us to Lowestoft fishing-boats, and has a very happy love-story in it. *In Smugglers' Grip*, by Ernest Protheroe (2s. 6d.), is a school tale of unusual vivacity and interest. *The Marriage of Jabez Alford* (2s.) is a book that one is sorry to lay down. The farmer's daughter is a gem. *Young Mrs. Harris* (2s.) is a lesson in tact and gentleness which will make a deep and lasting impression. *When Bab was Young* (1s. 6d.) and the lovely bicycle story *Two in a Tangle* (1s. 6d.) are very good reading. *The Bells of London Town* (2s.), with droll illustrations by Gordon Browne, will be a great favourite.

*The Tireless Rider*, by J. Wesley Hart (Culley. 6s.). Hugh Dilston, Vicar of Ethyrton and tutor to Elaine Ethyrton, is the hero of this story, but John Wesley gives it its title, and the portrait of that tireless rider is one of the most successful and attractive that any novelist has drawn. When Hugh Dilston first meets Wesley he feels 'the magnetic touch of a powerful personality,' and bids him farewell with regret. But they were to meet again in the Vicar's own parish, where the great evangelist did a notable work. The rising of 1745 supplies plot and adventure. Prince Charlie comes to the Ethyrtons' house, and Elaine's lovers exert every art to win her favour. The Vicar himself ventures to confess his love, but Powys had won the girl's heart, and Hugh Dilston had the good fortune to find his true mate in Marjorie Golightly. It is a story that wins on us with every chapter—a sweet, pure, living picture which it is a real pleasure to study. It is Mr. Hart's second story, and he is manifestly gaining power.

*Oscar Carlsson: Rationalist*. By Harry Wren. (Culley. 6s.)

The nature and the purpose of this powerful story are sufficiently indicated in the title. The hero at the outset is a rationalist, or, more precisely, an agnostic; but largely through the influence of genuine Christian character in those around him, combined with his strong love for the heroine, the young Scandinavian hero of the story is brought out of the Valley of the Shadow into which his unbelief had brought him. The story is well told by one who has evidently passed through the mental struggles he so vividly describes, and cannot fail to be of service to the thoughtful and perplexed. The author has striven to be fair in putting the sceptical objections to religion, and he does not make the triumph of the Christian evidence and argument too easy or too cheap. This is a novel with a high and useful purpose, and should do a needed work among the popular apologetics of the time.

*The Bitter South*, by Frank T. Bullen (Culley. 5s.). Mr. Bullen is here in his element. Captain Trevanion and his two boys have adventures and losses which keep one's attention on full stretch all through this story. It is wholesome and full of true religious feeling, but it neither lacks spirit nor movement. It is a really stirring tale.

*A Bridge of Fancies*, by James Cassidy (Culley. 3s. 6d.). These 'Tales and Episodes' are not always pleasant, but

they are vivid and intense. They are true to life and touch one's emotions. Each is in its own way a masterpiece. It is not often that the interest in a set of stories is so well sustained.

*For King or Parliament.* By S. Horton. (Culley. 3s. 6d.)

David Welbourne, a Yorkshire giant, who stands six feet four inches high, has a likeness to Jan Ridd which will recommend him to lovers of Blackmore's story. His mind is not so nimble as that of the little lady who wins his love and devotion, but he has a fine fidelity which makes him a notable man in Cromwell's army. He has his full share of perils at Marston Moor and comes near death at Pontefract, but he lives to marry Joan Hemsworth. It is a really good story, told with spirit and full of lively incident.

*The Romance of an old Manor House.* By Rowland Walker. (Culley. 3s. 6d.)

The scene of this story is partly in the West Riding, where the old manor house is located, but largely in London, whither, after his exciting school days, the hero, Jack Ryedale, repairs to retrieve the fortunes of his family, and where, after the most heroic toils and struggles, he succeeds not only in redeeming the family estate itself, but in enriching it with a co-partner of his triumphs and his joys. The ghost in the manor is not too terrifying, nor is the love story too improbable; whilst the story of the seven years in the East End is both touching and tonic, and quite true to life. It combines the interest of a romance and an autobiography, and brings to all our firesides a wholesome winter's tale.

*Broken Earthenware.* By Harold Begbie. (Hodder & Stoughton. 6s.)

These are stories of extraordinary conversion, Salvation Army trophies won in a West London slum. 'The Puncher,' who had been a terrible prize-fighter, is perhaps the most notable character in the book. His passion for the rescue of others and the influence of his conversion are very impressive. The book is well described as 'a footnote in narrative to Professor James's *Varieties of Religious Experience*.' It will do much to encourage those who are trying to reach the lowest of the low.

*Nature Through the Microscope.* By William Spiers, M.A., F.R.M.S. (Culley. 7s. 6d. net.)

These rambles and studies will add new interest to country walks and open many minds to the inexhaustible wonders of Nature. The title of the book exactly describes its scope. Mr. Spiers begins with the Desmids, or one-celled plants which lie at the first rung of the ladder of botanical classification, and by plates and descriptions introduces the reader to myriads of beautiful things lying at the very bottom of the scale of creation. Then we get among Nature's jewels—the diatoms, and watch the marvels of the emerald sphere known as volvox. Yeast furnishes material for a delightful chapter. Seaweeds, ferns, flowers, plants, the world to be discovered in a drop of water, worms, spiders, flies and other wonders are set forth in an entrancing way; and when curiosity is thoroughly aroused a final chapter shows 'How to choose and use a microscope.' The illustrations are superb, and special praise must be given to the coloured plates, taken from paintings by Miss Spiers, who has worked from her father's designs and photographs. Every one concerned in the production of this masterpiece has reason to be proud.

*The Young People's Microscope Book*, by the Rev. S. N. Sedgwick, M.A. (Culley. 3s. 6d. net), shows how to use a cheap microscope, how to make and use a pocket-lens, how to dissect and mount objects, how to prepare sketches and photographs of micro-objects, &c. Mr. Sedgwick's *Nature-Study Book* met a real need by its practical hints, and this volume is on the same lines and will be equally popular. The whole ground is familiar to the writer, and he has the art of arresting attention and guiding budding naturalists. The book is very much alive and has 127 illustrations.

*A Geography of India—Physical, Political, and Commercial.* By George Patterson. (Christian Literature Society for India. 1s. 4d.) This workmanlike manual gives a somewhat wide interpretation to the term Geography, and deals with many subjects of which Indian University students are often ignorant. It is very clear and well arranged, and the diagrams, maps, and other illustrations are of great interest. We hope it will have a wide circulation at home as well as in India.

*The Silver Lattice*, edited by Richard Wilton (Nelson, 6s. net), is a book of verses for boys and girls, with full-page

coloured illustrations of favourite paintings which add distinction to the large and handsome volume. The bold type is also a welcome feature. Mr. Wilton has made a catholic selection. He begins with 'John Gilpin,' and includes ballads of love and war and favourite poems from Tennyson, Browning, Longfellow and other masters. Such a collection is bound to become a prime favourite, as indeed it richly deserves to be. A companion volume is *A Book of Golden Deeds*, by Charlotte M. Yonge (Nelson, 6s. net). Its tales of heroism are drawn from all ages, and it has long been regarded as a classic in its own department. The full-page illustrations are drawn from the great galleries, and the small ones in the margin will appeal strongly to young folk. It is a fine edition of an inspiring book.

*Ironsides*, by Helen Briston (Culley. 1s.), is a very pretty story of a boy's devotion to an old horse. The book is sure to be a favourite with children.

*The Sunday at Home*, 1908-9 (Religious Tract Society. 7s. 6d.). This volume is full of good things. Mr. Crockett's *Men of the Mountains* has both fire and movement. Mr. A. C. Cooper's sketches of celebrities at home make very pleasant reading, and the whole volume is alive. The magazine is edited with discernment and skill, and the illustrations are very attractive.

*Early Days* for 1909 (Culley. 1s. 6d.) is a volume which will brighten many an hour for young readers. The variety of contents and the skilful illustrations show with what care the wants of boys and girls are met, and there is much to instruct as well as to amuse the circle for which the Magazine is intended. The readers are also set to work in many happy ways.

*The Class-Leader's Companion* for 1910, edited by the Rev. J. Feather (Culley. 1s. net), supplies a subject for a devotional meeting in every week of the year. It would pay all Christian workers to have it in regular use, for its papers are fresh and varied, as well as practical and suggestive. It has won a reputation in Methodism and it deserves to be known outside its borders also.

The Methodist Publishing House spares no pains to perfect



its pocket-books, diaries and calendars, and this year they are more valuable and reliable than ever. Methodist preachers and laymen will find that every want is anticipated, and that in the most compact form.

*Gangai's Pilgrimage, and other Stories.* By A. C. Clayton. (Culley. 2s. 6d.)

The six stories and sketches give pathetic, often almost painful, pictures of the social and religious conditions of low-caste life in India. The twenty-six life-like illustrations are not more realistic and clean-cut than the stories. Mr. Clayton writes of missionary work as effectively as he does it, two gifts which do not always go together. 'These stories are true, and about men, women, and children whom I have known since coming to India in 1892, though their names have been changed in writing.' The book should have a large circulation among the young.

*The Coming Englishman.* By James Long. (Smith, Elder & Co. 5s. net.)

Professor Long is an authority on farming, and this book has much to say about agriculture and the breeding of stock. It is the work of one who knows other lands and sets his face against our English 'knack of despising the rest of the world.' But the writer is no pessimist; he sees that the coming Englishman 'will be a compound of conduct and physique, justice and love. He will fulfil his contracts, give good measure, and keep his word, whatever it may appear to cost him.' Professor Long says much that is wise and timely on the education of the mothers, on infant life as an asset to the nation, on truth in trade, on farm produce doubled, and on the story of drink, and he says everything in a way that will stir up his readers to fresh effort for the highest interests of their own race and country.

*How to be Happy though Civil,* by the Rev. E. J. Hardy (Unwin. 5s. net). Good sense and kindly humour mark this book of manners. There are some chestnuts in it, of course, and Mr. Hardy on page 159 does not quite live up to his title, but a book like this makes an impression and it is a real pleasure to read it.

## Periodical Literature

### BRITISH

THE two articles of most general interest in *The Quarterly Review* (October-December) are the anonymous one on *Sport and Decadence* and the one on *Darwinism and Theology*, by the Rev. F. R. Tennant. The former does not condemn sport in itself, but in its extreme and vicarious forms. 'Most vices,' the writer says, 'are the result of confusing means and ends. Some one has asserted that all vice is exaggerated virtue. Thrift carried to excess is miserliness; extravagant self-restraint culminates in an unwholesome asceticism and monasticism; valour may be exalted into foolhardiness; and liberty, as we know too well, may degenerate into licentiousness. In the same way, the natural and beneficent desire for physical fitness carried to an extreme becomes athleticism.' But the worst feature of the present craze for sport is to be found in its 'vicariousness' and professionalism. 'Vicarious patriotism, vicarious exercise, vicarious providence—these are our present ideals; and the mad craze for "athletics by other people," whether it be regarded as cause or effect, is amongst the most ominous and the most disheartening symptom of the hour. . . . We do not even dance ourselves, but pay others to do it for us.' Mr. Tennant's article is too elaborate to be summarized, but it calls for consideration by most theologians. The writer has a clear and comprehensive view of the influence of the doctrine of evolution on theology, especially on the doctrine of the fall and of original sin. His paper would probably have gained by a more intimate acquaintance with Methodist teaching from John Wesley and John Fletcher to the current works of Dr. Pope.

The article of chief interest to our readers in *The Edinburgh Review* (October-December) will probably be that which discusses the question *What is Morality?* based in the main on Westermarck's *Origin and Development of Moral Ideas*, but taking into consideration also Spencer's *Data of Ethics* and Mill's *Utilitarianism*. Among the illustrations with which the article abounds is a tragically droll story of Abyssinian justice to show how uninstructed races tend to bestow praise or blame on an act quite independent of motive. 'A boy who had climbed a tree happened to fall down right on the head of his little comrade standing below. The comrade died immediately, and the unlucky climber was in consequence sentenced to be killed in the same way as he had killed the other boy—that is, the dead boy's brother should climb the tree in his turn, and tumble down on the

other's head till he killed him.' The writer does not think Westermarck's theory at all incompatible with religious belief. 'So far from weakening religious beliefs of an enlightened kind, ethical subjectivism in no way affects the question of their validity. It attributes the warrant of right doing, not to some hypothetical objective standard which science looks for in vain, but to the whisperings of an inner conscience, whose existence science not only does not question, but asserts with the utmost possible emphasis'; and 'the truly religious man will see nothing in this doctrine that can in any way loosen his faith.' There is also an interesting biographical article on George Borrow, *The Wanderer*, and another on *Some Recent Verse*, in which it is shown—rather superfluously—that in the matter of poetry, in spite of much technical excellence, we are fallen on fallow times.

**The Dublin Review** (October-December) has a timely article by Father Benson on *Spiritualism*. Many of its phenomena, thinks the writer, are unexplained; but the facts place the Church face to face with this dilemma: 'Either this or that affair is fraud, in which case its investigation is a waste of time, and a fruitful seed-bed of self-deception; or it is a reality, and in that case a sinister and perilous reality.' The editor, Mr. Wilfrid Ward, contributes a deeply interesting paper on *Tennyson's Religious Poetry*, taking as his chief texts and founts of illustration, 'The Confessions of a Sensitive Mind,' 'The Two Voices,' 'In Memoriam,' 'Akbar,' 'Vastness,' and 'The Ancient Sage.' In the notes on the two latter poems there is a striking and suggestive comparison between Tennyson's attitude and teaching and Newman's in the *Apologia* and *The Grammar of Assent*. Tennyson, it is remarked, 'takes in a much wider range of considerations than the Cardinal.'

**The Hibbert Journal** (October) is varied and timely in its contents, as usual. Professor Tasker of Handsworth College has translated and published here, with a prefatory note, Harnack's article on *Germany and England*, which originally appeared in *Die Christliche Welt*. The Rev. Alfred Fawkes, a well-known friend of Father Tyrrell, writes hopefully on the prospects of Modernism. The Rev. R. Roberts replies to the strictures on his article *Jesus or Christ*, published in this Journal, by Mr. Chesterton and Dr. J. H. Moulton. Professor Troeltsch of Heidelberg discusses *Calvin and Calvinism*, and Professor Bowne of Boston does the like for *Darwin and Darwinism*. Both articles are written in view of centenary commemorations, and both, as might be expected from the names of the writers, are able and illuminative. Perhaps the most important paper in the number is the last, *Historical Fact in Relation to Philosophy of Religion*, by the Rev. F. R. Tennant. No subject could be named of greater importance at the present moment. The relation between the facts of history, the ideas of philosophy and the contents of religious faith needs to be thoroughly discussed, bolted to the bran. Mr. Tennant

deals with one aspect of the subject. He protests against the disparagement of 'mere history' and Lessing's contention that knowledge of eternal truths cannot be founded on special historical facts. We cannot summarize his argument, but 'the manifestation of God in and through a Personality who has appeared upon the stage of history' certainly ought to 'transform all ideas which should be found inadequate through not having taken that Personality into account.'

**Journal of Theological Studies** (October).—The chief articles in this number are the continuation of Mr. C. H. Turner's able discussion of *New Testament Textual Criticism* and *Philo and the Catholic Judaism of the First Century*, by R. H. Hart. Mr. Turner's work, when complete, will be very valuable; the present instalment of it deals very suggestively with the languages of the early Church, more particularly Greek and the Greek Bible. Mr. Hart expounds not so much Philo's doctrine as his relation to his environment in Alexandria, and presents a vivid picture of a period and conditions too little known and understood. Shorter articles are on *The Two Witnesses of the Apocalypse*, by T. A. Lacey, and the *Deuteronomical Judgements of the Kings of Judah*, by Dr. E. Day, who inquires into the reasons for the unfavourable characterizations of Judah given in 2 Kings. Reviews of books include Baron von Hügel's *Mystical Element of Religion*, *St. Augustine's Religious Development*, and smaller works on *Dogmatic Theology*.

**The Primitive Methodist Quarterly** (October) opens with a review of the *History of Liberty*, by the Rev. Ernest Beet. Peter M'Phail writes on the latest Hartley Lecture, *The Romance of Primitive Methodism*. Other articles are: *Man and the Universe*, by J. P. Laughen; *The Paucity of Conversions*, by Jos. Pearce; and *The Condition of England*, by W. Younger. Dr. Peake's section on *Current Literature* gives, as usual, an admirable *résumé* of the chief theological books of the quarter, and the editor's contributions to this department are able and judicious.

**The Expositor** (October and November).—The two articles by Prof. Carl Clemen of Bonn, on the *Dependence of Early Christianity upon Judaism and upon Non-Jewish Religions*, are very instructive. He comes to the conclusion that sundry Jewish conceptions have become embodied in Christianity which ought to be rejected, real religion being a gainer in the process; whilst on the other hand he holds that only on very subordinate points Christianity has been influenced by non-Jewish religions, and that it is a 'colossal exaggeration' to call it syncretistic. Sir W. Ramsay's historical commentary on 1 Timothy, continued from month to month, contains something good and fresh in every number. The evidences of Pauline authorship are fully brought out. Dr. Garvie's *Studies in St. Paul* deal with *The Work of the Spirit* and *The Body of Christ*.

Four articles, by Dr. Askwith and Rev. R. H. Strachan, go to confirm the Johannine authorship and general trustworthiness of the Fourth Gospel. In an able paper Professor Mayor criticizes adversely Harnack's view that Jesus did not, while He was on earth, contemplate a mission to the Gentiles. In our opinion he gains an easy victory: the critical principles on which Harnack proceeds would almost entirely destroy the historicity of the Gospels.

**The Expository Times** (October and November).—A new volume of this excellent periodical marks the entry upon its twenty-first year of publication. We heartily congratulate Dr. Hastings upon the success which is so largely due to his able editorship. The new start is signalized by the publication of articles by Dr. Forsyth on *The Faith of Jesus*, Professor Paterson on *The Vital Energies of the Gospel*, and Canon Driver on *The Ideals of the Prophets*. Notable articles in the November number are those by Sir. W. Ramsay on *Religious Antiquities in Asia Minor*, and Dr. Tasker on *Theology and History*. The latter is based upon an address by Professor Schaefer of Kiel, and discusses the crucial question whether it is to be admitted that 'historical science builds on the firm ground of reality, whilst theology erects castles in the air.'

**The Nineteenth Century** for September tells *The Story of Halley's Comet* in fine style by the pen of Mr. E. V. Heward. After the lapse of three-quarters of a century this famous luminary is once more about to appear, though probably with slightly diminished glory. Hitherto it has always been regarded as a harbinger, if not an instrument, of evil; our interest in it is almost purely scientific. Summing up the most reliable computations, the writer announces the probable date of its arrival at perihelion as April 16, 1910. 'It will pass round the sun with a speed of about 1,800 miles a minute, and with extremely rapid geocentric motion will approach the earth's orbit within the comfortable distance of about twelve million miles. If it would deign, while passing outwards, to give the earth a tilt, doubtless it would settle many international difficulties, and confound our own and other people's politics. It will be an evening star in Pisces at the beginning of the year—in March and again in May. At the time of greatest brightness the conditions of observation will be much more favourable in the southern hemisphere than in the northern. It will probably be near enough to the sun to be seen at the time of the solar eclipse of May 8.' Bible students should on no account miss the paper by Dr. Smythe Palmer in the October number on *What were the Seraphim?* Like his previous paper on the Cherubim (February 1901) it throws a flood of light on such passages as Isa. vi., Ps. xxix., Ps. civ., &c. The Cherubim are regarded as personifications of the four winds of heaven, and the Seraphim as the lightning. The papers are full of learning and written with clearness and sobriety. 'To find the earliest suggestion of this personification of elemental forces we have to turn back to

Gen. iii. 24. There we find two guardian powers set at the entrance of Paradise to repel man's return. One of these is the Cherubim, a personification of the winds; the other is 'the whirling flame of a sword.' This is not represented as being wielded in the hand of the Cherubim, but as a distinct and independent agent; and as the same word is used there as is used in Job xxxvii. 12 of the lightning, which 'turns round about by His guidance' (cf. xxxvi. 32), 'we may confidently infer that the second of the sentinel powers which act as God's guards are the darting lightnings.'

In the *Sociological Review* for October, Mr. Frederic Harrison, in much detail and as the fruit of sixty years' observation and experience, gives a lucid and judicial estimate of Mr. Masterman's recent book on *The Condition of England*. An entire encyclopaedia of statistics, Mr. Harrison thinks, goes to prove that the evil side of English social life is not growing relatively bigger and darker; that the social forces which do battle with these evils are gaining and not losing; and that the storm-clouds are rolling away, leaving a vision of a new heaven and a new earth. 'Social philosophy,' he says, 'has to be perpetually on its guard against satirists and sentimentalists, just as statesmanship has to beware of anarchists and fanatics. Every age has had moralists who charged it with vice, crime, and disease, who lauded an unreal past and prophesied an impossible future.' The paper is full of discrimination, but what has most impressed us is its optimistic outlook. The dark story of England's faults and maladies is in this brave meliorist's eyes a 'passing phase. We are living to-day in one of the most tremendous eras of transition that our planet has known. Steam, electricity, photography, steel, air-ships, science, learning, inventions, the filling up of the earth, and the consolidation of humanity, have transformed our material existence with incredibly rapid changes. Our intellectual horizon has broadened as rapidly, and with it our whole moral outlook, and with both together the profound religious structure, on which of old civilization reposed, has been shaken to the roots. The unparalleled revulsion in our material, intellectual, and moral life has bred new and abnormal difficulties and evils. . . . Mankind will never shake itself free of them until it has again a new religion which is to be a compound of science, ethic, art, and love. Such a system, at once practical, moral, and religious, is in sight.'

**The Church Quarterly** (October).—Professor Newsom's article on *George Tyrrell* is discriminating and enthusiastic. 'His example and memory belong to us all. His character and aims were too large, he belonged too much to the whole Church of Christ, for it to matter very much whether he died in this or that section of the Body.' 'Authority' was the point of irreconcilable antagonism between him and the Vatican. His position was that of 'an apologist of Catholicism, speaking not only to the world in favour of his own communion, but also to his own communion in favour of the hitherto



unrealized fullness and depth of the Catholic ideal.' Rome could not brook such an apostle, though his heart clave to her despite what he suffered.

#### AMERICAN

**Harvard Theological Review.**—The most important article in the October number combines three addresses given at the Phillips Brooks House, Harvard University, by Professor Josiah Royce. Under the comprehensive title, *What is vital in Christianity?* such far-reaching themes are discussed as the criteria of vitality in religion, and the permanent value of those elements in Christianity which, in the light of the criteria established, must be regarded as vital. As a philosophical idealist Professor Royce, in the latter part of his article, distinguishes too absolutely between the essential Christ and the historical Christ. All the more significant is his candid statement: 'As a student of philosophy, coming in no partisan spirit, I must insist that the reduction of what is vital in Christianity to the so-called pure gospel of Christ, as He preached it and as it is recorded in the body of the presumably authentic sayings and parables, is profoundly unsatisfactory. . . . Christ can hardly be supposed to have regarded His most authentically reported religious sayings as containing the whole of His message, or as embodying the whole of His mission. For, if He had so viewed the matter, the Messianic tragedy in which His life-work culminated would have been needless and unintelligible.' Other attractive and instructive articles are *Some Aspects of the Religious Philosophy of Rudolf Eucken*, by Howard N. Brown, and *Froude, or the Historian as Preacher*, by Paul R. Frothingham. In the former Eucken is praised for the balance of emphasis maintained in his thought between the three realities with which religion has to deal: 'God and nature and the human soul.' Again, St. Paul's thought of 'the natural and the spiritual man' is shown to be based upon a distinction, such as that which, according to Eucken, 'divides the higher from the lower types of human life.'

**Bibliotheca Sacra.**—The October number opens with a fine appreciation of *John Bunyan*, by Dr. A. H. Currier, of Oberlin. The estimate of the personal qualities which distinguished Bunyan as a preacher is of especial interest. 'I preached what I saw and felt,' he says. But it is rightly said that the 'clear, picturesque, and simple style' of the sermons is as remarkable as their earnestness and directness of address. A. C. Benson compares his style to that of Newman, and says, 'It was not so much the expression of a thought as the thought itself taking shape in a perfectly pure medium of language.' Dr. Currier points out that, unlike such a modern preacher as Henry Ward Beecher, Bunyan's extraordinary productiveness of mind in regard to religious subjects was not due to his wide reading. 'I have not fished in other men's waters: my Bible and my Concordance are my only library.' An able review of six

French works is contributed by the Rev. D. Gath Whitley in an article entitled: *The Scientific Foundations of Belief in God*. The writer quotes with approval Professor Clerk Maxwell's saying: 'I have looked up many strange theories, and have found that none of them will work without the intervention of a God.' Evidences of the manifestation of design and guidance are found in 'the steady progression and orderly unfolding of the course of creation.' But to the question: 'How may man have fellowship with that Great Being who originates, supports and directs all things?' science can give no reply. 'What is wanted is a *companion*, for we are not all *head*, but have *hearts* also. . . . Here Revelation comes forward and discloses the mystery of Redemption.' An unsigned article on *Calvinism and Darwinism* closes with the sentence: 'If only evolutionists would incorporate into their system the sweetness of the Calvinistic doctrine of Divine Sovereignty, the Church would make no objection to their speculations.'

**American Journal of Theology** (October).—Professor H. R. Mackintosh of Edinburgh opens this number with a searching inquiry into one crucial question of the hour, the exact value of the historical study of religions in its bearing on Christianity. The full answer cannot yet be given, but Professor Mackintosh enters a timely and much-needed protest against the current supposition that comparative religion will supersede the work of Christian theology, that Christianity is but a passing phase in a world-movement, and that a belief in its 'finality' is now a thing of the past. An internecine conflict will have to be waged on this battle-ground before long. Professor G. H. Gilbert describes a process which deserves careful study, the hellenization of the Jews between 334 B.C. and 70 A.D. Two of the best articles—long, instructive and valuable—are on *Modernism* and *Mysticism*. Dr. Ewer of Evanston vindicates what are called on the other side of the Atlantic the 'veridical' aspects of mysticism. He concludes that 'a clearer cognitive conviction of God's presence in our lives' is one great need of to-day, that mysticism has 'held this with much unfortunate connotation; purified, it is an ideal for all.' We heartily agree with what we understand to be the meaning of a somewhat awkwardly phrased sentence.

**The Methodist Review** (New York, Sept.-Oct. and Nov.-Dec.).—Dr. W. V. Kelley, the editor of this Journal, maintains a high standard of excellence in the articles he secures. Dr. Olin Curtis of Drew criticizes very severely some of Dr. Denney's latest utterances, whilst expressing the highest appreciation of his general theological teaching. Professor Borden Bowne of Boston writes on *Morals and Life*, and Dr. R. J. Cooke (book editor of the M.E. Church) shows how shadowy is belief in personal immortality apart from revelation. Probably the best article that has appeared for some time is that of Professor H. C. Sheldon on *Modernism in the Roman Catholic Church*. It is well informed, able, and convincing, as we might expect from the name of the author.

## FOREIGN

**La Revue de Mois**, a journal of the first order, now in its fourth year, specializes in mathematics, philosophy, and general literature. It has already taken its place alongside the better-known and more comprehensive *Revue des Deux Mondes*, and is always worth perusing. The October number has four or five most valuable articles: *La Principe de Carnot*, *Pluralisme*, *The Social Rôle of Libraries*, *Honoré de Balzac*, and *Nietzsche's Romanticism*. The Balzac centenary, it is said, has 'passed almost unnoticed' in France, but in Germany and in Austria he is exceedingly popular. The present article is to do duty as an Introduction to a German translation of the whole *Comédie Humaine*. Scott, says the writer, 'whom men used to read with ravishment,' has become 'a book for children.' Balzac will remain, if not for ever, for a very long time 'a book for all ages. A reader will be prepared to enjoy the *Comédie* in proportion as his imagination becomes stronger and his experience richer.' His works are compared to Rembrandt's pictures, or to notes in some titanic symphony. The paper on *Nietzsche* shows how this 'philosopher of the intense life' passed through the romantic stage along with Schopenhauer and Wagner, and enriched his thought and style with its most vital elements, and afterwards transcended it, emerging into a 'professor of courage, of confidence, and of energy, pointing us with a grand heroic gesture to the route to follow in order to be worthy to live, to render life worthy of being lived, radiant, and beautiful.'

**Religion und Geisteskultur.**—To the October number Dr. Karl Joël, of Basle, contributes an excellent article on the *Psychology of Atheism*. Philosophical atheists are divided into three classes: (1) those who are called atheists by others; (2) those who call themselves atheists; and (3) those who really are atheists. The charges of atheism brought against the ancients are carefully examined and are found frequently to lack support and sometimes to be false. Many of them are no more to be taken earnestly than 'the dictum of the Czech who did not believe in God, because He had created the Germans.' On the whole, Dr. Joël concludes that atheism, amongst the ancients, signified rather disbelief in providence than denial of the existence of the gods. It is more correctly described as anti-theism or as pessimism. 'Complaints that human injustice remained unpunished, involved charges against the government of the world; but these accusations implied that there were gods who could be blamed.' In a most interesting historical survey Dr. Joël shows that so far from a mechanical view of the world being synonymous with atheism, the founders of modern science, as e.g. Kepler, Galileo, Boyle, and Newton, were theists. Pierre Bayles' list of atheists proves that the title was often given without thought and without reason. Cudworth called Hobbes an 'atheist,' although his system of morals was based upon the sanction of

religion. 'Materialism from Democritus to Hobbes was not regarded as incompatible with belief in God.' French materialism in the latter part of the eighteenth century and German materialism in the middle of the nineteenth century are often described as atheistic. But Lamettrie, the most cynical of the French materialists, though he ridiculed the worship of God did not deny His existence. He was a practical, but not a theoretical atheist. After stating the exact views of other materialistic philosophers, Dr. Joël formulates a brilliant generalization, and affirms that French so-called atheism was really Epicureanism, as German atheism was Pantheism, and English atheism was Agnosticism. 'There is no pure philosophy of atheism. As a theory it is a failure.' Most present-day atheists are merely agnostics; 'they cannot see the wood for the trees, and they have no time to think about God, because they must catch the next tram.' Such thinkers as during the last hundred and fifty years have called themselves atheists, have generally been anti-theists, in practical rather than in theoretical opposition to God. The same number contains an elaborate study of *The Conversion of St. Augustine*, by Dr. Reinhold Seeberg of Berlin. As a seeker, Augustine 'passed by no door without opening it. In the pleasures of the senses, the secrets of nature, Manichæan mythology, the wisdom of the philosophic schools, the charms of friendship, and the anguish of his own soul—in all these ways he sought for an answer to his question: Where is the highest to be found? Many useful lessons for our day are drawn from the story of Augustine's experience. He believed that the way of faith led through the wisdom of the world; he desired 'not only Christian emotions, but also Christian thoughts.' He discovered that in matters of religion 'the final decision rests with the will,' and his conversion proves that in Christianity human nature realizes its highest possibilities.

**Theologische Rundschau.**—The article on *Pastoral Theology* in the October number, by W. Lueken, devotes much attention to Traub's volume in the *Handbibliothek*, entitled: *The Pastor and the Social Question*. As *desiderata* in ministerial training, Traub mentions philosophical knowledge in order that materialistic fallacies may be exposed, and acquaintance with social theories. But he insists that sermons should neither be technically nor politically socialistic; they may, however, be religious and yet manifest understanding of the times and of its special needs. Traub lays down the principle: 'politics have absolutely nothing to do with the gospel,' but wishes that more pastors were politicians. Lueken's comment is that public political activity is detrimental to pastoral influence. The social democrat must be warned against materialistic and mechanical views of the world; the capitalist must be taught that wealth is only rightly used when it is productive of higher good; the merchant's conscience must be enlightened on many questions of trade morality. Traub's book is described as a symptom: 'in a Church

for the most part conservative there is movement.' The November number has a review by Nowack of recent works dealing with *The Religion of Israel*. Meinhold has written on *The Wisdom of Israel*, as it is embodied in proverbs, legends, and poetry. He is commended for the religious insight which gives his book practical value. Our indebtedness to the Hebrews is acknowledged. 'Many of our religious struggles are concerned with the surrender or defence of doctrines to which Jewish wisdom has given expression.' On the other hand, Christian doctrine has been influenced by Jewish ideas which are not of the essence of Christianity, as for example, the conception of reward, and the identification of alms and righteousness. In Part II Meinhold asks: How did Israel attain to such wisdom? He replies that wisdom is knowledge received by divine revelation, and therefore the quality of the wisdom will depend upon the character of the revealing God. Nowack thinks that too wide a use is made of the concept of wisdom, that, for example, it is not from this point of view that the writings of the older prophets can be most profitably studied. But Meinhold's book receives high praise for its clear account of the development of the Jewish idea of wisdom.

**Theologische Literaturzeitung.**—Two English books are spoken of with warm appreciation in No. 21. Mr. Glover's *The Conflict of Religions in the Early Roman Empire* is praised by Wendland for the actuality of its representations, the felicity of its modern parallels, and the skill with which the great lines of development are traced. 'There is no ballast of dead learning.' Dr. Jordan's *Biblical Criticism and Modern Thought* is reviewed by Lobstein. The treatment is characterized as 'entirely scientific,' and the chapter on 'Criticism and the Preacher' is held to be of high value because it shows that the results of historical criticism may be turned to practical account in the promotion of religion. In No. 24 Nowack welcomes, as 'a very praiseworthy contribution to the scientific study of the Old Testament,' a work by Privatdozent Alt on *Israel and Egypt*. Monographs on Israel in Egypt abound, but the relations between the two nations at other periods have been neglected. The result of Alt's investigation is that Egyptian as well as Assyrian influences upon Israel must henceforth be taken into account. Nowack says that in the chapter which treats of 'Assyrians and Ethiopians' Alt successfully refutes a theory advocated by Winckler and Hommel. These scholars are wrong in maintaining that until the times of Sennacherib and Esarhaddon the Egyptians had never thought of advancing beyond the Egyptian boundary. Alt's work is also said to show that there is no need to substitute the North-Arabian Musri for Egypt in the narrative of 2 Kings xviii. 19 f. The account given by Herodotus of the siege and conquest of Ashdod is also said to appear more probable. Alt's book is commended because of his familiarity with the sources, his knowledge of the literature, and his independent and calm judgement.

